

॥ श्रीगणेशाय ॥

RIG VEDA

VOLUME IV

Chapters 12-13

Maitreyi Samhita

with English Translation and Transliteration



DAYANAND PUBLICATION DIVISION

Translated by
Shri and Smta Prakash Sarason
Satyam Vidyalakshmi

RIG VEDA

(Volume IV)

ऋग्वेद

चतुर्थो भागः

RIG VEDA

Volume IV

[Book II, Hymns 1-43]

[Book III, Hymns 1-62]

ऋग्वेद

चतुर्थो भागः

[द्वितीयं मण्डलम्, सूक्तानि 1-43]

[तृतीयं मण्डलम्, सूक्तानि 1-62]

•

Translated by

Swami Satya Prakash Saraswati

and

Satyakam Vidyalkar

•

DAV Publication Division

Delhi-110034

English Translation of the Vedas

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त

तद् वेदस्य वेदत्वम् ।

(Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy-to-understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-fourth of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

Vishwa Nath

Vice President

DAV College Managing Committee

This Edition

It is a matter of satisfaction that the 2008 edition of the twenty-two volumes of the complete english translation of the four Vedas has been well received, its production values appreciated and its moderate and affordable price welcomed.

We now present its 2011 edition retaining all the qualities of the previous edition, but in a more compact and handy binding.

ॐ नमो भगवते वासुदेवाय

सर्वज्ञः सर्वशक्तिः सर्वेश्वरः

RIG VEDA

ऋग्वेद संहिता

द्वितीयं मण्डलम्

(१) प्रथमं सूक्तम्

(१-१६) षोडशर्चम्यास्य सूक्तस्य शौनको गृत्तमद कृषिः । आग्नेदेवता । जगती छन्दः ॥

॥ १ ॥

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मन्स्पृशि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥ १ ॥
तवाग्ने होत्रं तव पोत्रमृत्विजं तव नेष्ट्रं त्वमग्निहोतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥ २ ॥

1.

Tvám agne dyúbhis tvám āśuṣukṣhāṇis tvám adbhyaś
tvám āśmanas pāri | tvám vānebhyaś tvám ōśadhībhyas
tvám nṛiṇāṃ nṛipate jāyase śuciḥ || 1 || tāvāgne hotrām
tāva potrām ṛitvīyaṃ tāva neshṭrām tvám agnīd ṛitāyatāḥ |
tāva praśāstrām tvám adhvarīyasi brahmā cāsi gṛihāpatiḥ
ca no dāme || 2 ||

RGVEDA SAMHITA

BOOK TWO

O self-effulgent, the sovereign Lord of men, ever eager to flare up around, your glory is manifested in firmament waters, around rocks, in forests and in plants of the earth. ¹

O foremost adorable, yours is the function of invoker, of purifier, of preceptor, and of initiator; you are the bearer of lustre. When you inspire us for selfless actions, you become the promoter, the priest and the master of the ceremonies in our homes. ²

त्वमग्ने इन्द्रो वृषभः सतामसि त्वं विष्णुरुक्माया नमस्यः ।
 त्वं ब्रह्मा रयिविद्वद्भणस्पते त्वं विधर्तः सचमे पुरन्द्या ॥३॥
 त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि दुस्म ईड्यः ।
 त्वमर्यमा सत्पतिर्यस्य संभुजं त्वमग्नौ विदथे देव भाजयुः ॥४॥

tvām agna indro vṛishabhāḥ satām asi
 tvām vīṣṇur urugāyō namasyaḥ | tvām brahmā rayivā
 brahmaṇas pāte tvām vidhartāḥ sacase pūrandhyā || 3 ||
 tvām agne rāja varuṇo dhṛitāvratas tvām mitrō bhavasi da-
 smā īḍyaḥ | tvām aryamā sātpatir yasya sambhujam tvām
 āṇiso vidātthe deva bhajayūḥ || 4 ||

त्वमग्ने त्वष्टा विधत्ते सुवीर्यं तव गावो मित्रमहः सजात्यम् ।
 त्वमाशुहेमा ररिषे स्वश्व्यं त्वं नरां शर्धो असि पुरुवसुः ॥५॥

tvām agne tvāśtā vidha-
 te suvīryam tāva gāvo mītramahaḥ sajātyam | tvām āṣu-
 hēma rarisho svāśvyam tvām narāṁ śārdho asi purūvāsuh || 5 ||

॥५॥ त्वमग्ने रुद्रो अमुरो महो दिवस्त्वं शर्धो मारुतं पृश्न ईशिषे ।
 त्वं वार्तेरुणैर्यामि अंगयस्त्वं पृषा विधत्तः पसि नु त्मना ॥६॥
 त्वमग्ने द्रविणोदा अरुक्ते त्वं देवः सविता रत्नधा असि ।
 त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्दमे यस्तेऽविधत् ॥७॥

tvām agne rudrō āsuro mahō divās tvām śārdho mā-
 ratam pṛikshā īshisho | tvām vātair arunaír yāsi śaṃgayās
 tvām puśhā vidhatāḥ pasi nū tmāna || 6 || tvām agne dra-
 viṇodā aranukṛite tvām devāḥ savitā ratnadhā asi | tvām
 bhāgo nṛpate vāsva īshisho tvām pāyūr dāme yās té 'vi-
 dhat || 7 ||

O foremost adorable, you are our resplendent Lord, the most powerful. You are all-pervading to be worshipped with obeisance. O master of the sacred hymns, you are the high priest, the source of wisdom, and the sustainer of each and all; you are the embodiment of wisdom, the fountain-head of intellect. 3

You, the adorable Lord, are venerable and thus upholder of truth; you, O the destroyer of evils, are our praiseworthy source of light. You are Lord of justice, generous and liberal to all men, you are self-radiant, and so may you give us reward of our virtuous endeavours. 4

O Lord, you are the architect of universe, and bestower of strength to your dedicated worshipper. All our prayers are for you only. O benevolent source of light, you are our brother; you swiftly inspire us for noble deeds and amply reward us with productive wealth. O the possessor of all treasures, verily you are the real source of vitality for mankind. 5

O adorable, you are the lord of the vital power of cosmos; you are the inspirer of vital winds, the provider of nourishment. You travel as if, with ruddy winds and go to the house of benevolent man. You are the granter of food. Thus you speedily guard your worshipper in every way. 6

O adorable Lord, you are the giver of wealth to him who worships you. You are divine source of enlightenment, the bearer of all precious treasures. O protector of men, you are the gracious ruler of all riches. You are the guardian of the worshipper who serves you with dedication. 7

त्वामग्ने दम आ विशपतिं विशस्त्वां राजानं सुविदत्रमृजते ।
 त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि ज्ञाता दश प्रति ॥८॥
 त्वामग्ने पितरमिष्टिभिर्नस्त्वां भ्रात्राय शम्या तनूरुचम् ।
 त्वं पुत्रो भवसि यस्तेऽविधत्त्वं सखा सुशेवः पास्याष्टवः ॥९॥

tvām agne dāma ā viśpātiṃ viśas tvām rājānaṃ
 suvidātram riñjate | tvām viśvāni svānika patyase tvām sa-
 hāsraṇi śatā dāśa prāti || 8 | tvām agne pitāraṃ iṣṭībhir
 nāras tvām bhrātrāya śānyā tanūrūcam | tvām putro bha-
 vasi yās té 'vidhat tvām sakhā suśévaḥ pāsy ādhrīśah
 || 9 ||

त्वमग्ने ऋभुराके नमस्यस्त्वं वाजस्य क्षुमतो राय ईशिषे ।
 त्वं वि भास्यनु दक्षि दावने त्वं विशिश्वरसि यज्ञमातनिः ॥१०॥

tvām agna ṛibhūr āké namasyās tvām vājasya kshu-
 mato rāyā īśiṣhe | tvām ví bhāsy ānu dakṣhi dāvāne tvām
 viśikshur asi yajñām ātāniḥ || 10 ||

॥११॥ त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
 त्वमिच्छा ज्ञतहिमासि दक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥११॥
 त्वमग्ने सुभृत उत्तमं वयस्तव म्पाहं वर्ण आ संदक्षि श्रियः ।
 त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृशुः ॥१२॥

tvām agne āditir deva dāśuṣhe tvām hōtrā bhārati var-
 dhase girā | tvām ilā śatāhimāsi dakṣhase tvām vritrahā
 vasupate sāravati || 11 || tvām agne sūbhṛita uttamāṇi vā-
 yas tāva spārbhé vārṇa ā samdrīṣi śrīyaḥ | tvām vājah pra-
 tāraṇo bṛihānn asi tvām rayir bahuló viśvātas prithúḥ
 || 12 ||

O adorable, protector of mankind, the devotees enshrine you in their own homes and hearts and thus they propitiate you as a benevolent sovereign. O the embodiment of perfect knowledge and divine light, you are the sovereign lord of universe and the granter of tens, hundreds and thousands of rewards. 8

O self-radiant Lord, men approach you as their guardian with their impelling prayers and with their pious work for the sake of winning your brotherhood. You become protector from evils to them who worship you and as a very kind friend guard them from the violence of adversaries. 9

O adorable, you are all-wise, and even from the nearest approach, worthy of worship with obeisance. You have mastery over the store of the plenitude and the riches. You shine and enlighten favourably for the sake of granting benefits. You are our careful instructor and giver of rewards to our work and worship. 10

O adorable, you are the source of enlightenment to the dedicated devotee. You are an inspirer and embodiment of culture, glorified by hymns. You are a living symbol of divine wisdom, helping us to live vigorously for hundred winters. You are master of treasure an incarnation of divine speech and dispeller of darkness. 11

When well-pleased, O adorable Lord, you become the highest vigour incarnate for your worshipper. All glories abide in your enviable lustre and appearance. You are the plenitude that carries up to the end of our journey; you are a multitude of riches spread out on every side. 12

त्वामग्ना आदित्यास आस्यं त्वां जिह्वां शुचयश्चकिरे कवे ।
 त्वां रतिषाचो अध्येषु सश्चिरे त्वे देवा हविरदन्त्याहुतम् ॥१३॥
 त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरदन्त्याहुतम् ।
 त्वया मर्तासः स्वदन्त आसुति त्वं गर्भो वीरुधौ जज्ञिषे शुचिः ॥१४॥
 त्वं तान्तसं च प्रति चासि मज्मनाग्ने मुजात प्र च देव रिच्यसे ।
 पृथो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥१५॥
 ये स्तोत्रभ्यो गोअग्रामध्यपेशासमग्ने रतिमुपमृजन्ति सूर्यः ।
 अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वेदेम विदथे सुवीराः ॥१६॥

tvām agna ādityāsa āsyam tvām jihvām śucayaś ca-
 krire kave | tvām rātishāco adhvareṣu saścire tvē devā
 havir adanty āhutam || 13 || tvē agne viśve amṛitāso adrūha
 asā devā havir adanty āhutaan | tvāya mārtaśaḥ svadanta
 āsutim tvām gārbho virūdhām jajñiṣhe śuciḥ || 14 || tvām
 tām sam ca prati cāsi majmānāgne sujāta prā ca deva ri-
 cyase | prikshó yád ātra mahinā ví te bhúvad ānu dyāvā-
 pṛithiví ródasī ubhé || 15 || yé stotṛibhyo góagrām āsvape-
 śasam āgne rātīm upasṛijānti surāyaḥ | asmāñ ca tāñś ca
 prā hí nēshi vāsya á bṛihád vadema vidátthe suvīraḥ
 || 16 ||

(२) द्वितीयं सूक्तम्

(१-१३) ययोदशचक्षुष्यस्य सूक्तस्य गौतमो गृह्यसूत्रे कविः । अग्निर्वेदना । जगती छन्दः ॥

॥२०॥

यज्ञेन वर्धत जातवेदसमग्निं यजध्वं हविषा तना गिरा ।
 समिजानं सुप्रयसं स्वर्णं द्युक्षं होतारं वृजनेषु धूर्षदम् ॥१॥

2.

Yajñéna vardhata jātávedasam agním yajadhyam haví-
 śhā tāna girá | samidhanām suprayāsam svārṇaram dyu-
 kshām hótāram vṛijāneshu dhūrshadam || 1 ||

O adorable Lord, the suns of the universe are just like your mouth. O poet of penetrating vision, the pious people have made you their tongue. Nature's bounties accompany you to the place of worship, and partake and enjoy the offerings which are presented to you. 13

O adorable Lord, all the faithful and immortal Nature's bounties enjoy the oblation offered to you, with you as their mouth. Through you do the mortals tastefully enjoy their food and drink. You are manifested with lustre, as if, of a freshly born plant. 14

O adorable Lord, perfectly manifested in Nature's bounties, you on your own accord are equal to them and by your greatness superior to them. Whatsoever is offered to you here in dedication spreads out itself over the two worlds, heaven and earth. 15

May you, O adorable Lord, lead us and those wise men to fortune who liberally give away fine cows and good horses to the chanters of hymns. May we along with our descendents ever repeat our solemn prayers to you at our congregations. 16

2

Glorify the adorable, the fire-divine, cognizant of all, by work and worship. May you worship Him with intense love, and extensive hymns, Him who is well kindled, and who receives rich offerings, much needed resplendent, the conveyer of oblations, the giver of strength and a pre-minent leader in struggles. 1

अभि त्वा नक्तीरुषसो ववाशिरेऽमे वत्सं न स्वसरेषु धेनवं ।
 दिव इवेदरतिर्मानुषा युगा श्रपो भानि पुस्वार संयतः ॥२॥
 तं देवा बुधे रजसः सुदंससं दिवस्पृथिव्योरंशं न्येऽरिरे ।
 रथमिव वेद्यं शुक्रशोचिषमग्निं मित्रं न क्षितिपु प्रशंस्यम् ॥३॥

abhī tvā náktīr
 ushāso vavāṣiré 'gne vatsām ná svásareshu dhenávah | divá
 ivéd aratīr mánushā yugā kshápo bhāsi puruvāra samyátaḥ
 || 2 || tām devā budhné rájasah sudānsasam diváspṛithivyór
 aratīm ny érire | rátham iva védyam śukráśocisham agním
 mitráṁ ná kshitīshu praśānsyam || 3 ||

तसुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं क्षार आ दधुः ।
 पृथ्याः पतरं चितर्यन्तमक्षभिः पाथो न पायुं जर्नसी उभे अनु ॥४॥
 स होता विश्वं परि भूत्वध्वरं तसु हव्यैर्मनुष ऋजते गिरा ।
 हिरिशिप्रो वृधसानासु जर्भुरद्वयौ न स्तुभिश्चितयद्रोदसी अनु ॥५॥

tām ukshámāṇam rá-
 jasi svā á dāme candrām iva surúcam hvārā á dadhuḥ |
 pṛisnyāḥ patarām citáyantam akshábhiḥ pāthó ná pāyúm
 jānasi ubhé ánu || 4 || sá hótā víśvam pári bhūtv adhvarám
 tām u havyaír mánusha riñjate girā | hiriśipró vṛidhasānāsu
 jārbbhurad dyaúr ná stribhiḥ citayad ródasi ánu || 5 ||

॥२॥ स नो रेवत्समिधानः स्वस्तये संददस्वान्रयिमस्मासु दीदिहि ।
 आ नः कृणुष्व सुविताय रोदसी अग्ने हव्या मनुषो देव वीतये ॥६॥

sā no revāt samidhānāḥ svastāye saṁdadasvān rayīm
 asmāsu dīdihi | á naḥ kṛiṇushva suvitāya ródasi ágne ha-
 vyā mánusho deva vītāye || 6 ||

The nights and dawns bow to you as the milch-cows do towards a calf in their lairs of rest. O fire-divine, adored by all, you, self-controlled, are verily spread through the space, and you brightly shine on human generations of all ages through successive days and nights. 2

Nature's bounties have established the fire-divine at the roots of the world; this adorable fire pervades all through heaven and earth, worthy to be adored like a well-fashioned chariot, possessed of bright flame and deserving to be appreciated by all men like a friend. 3

Men establish the fire-divine in an isolated place in their own hearts, which illuminates like the brightly shining gold in the heaven's vault, and is delightful like moon. Its glory pervades the whole earth and is recognized by the characteristic flames, providing protection on our path in both the realms, heaven and earth. 4

He, the universal fire, the invoker, encompasses the entire cosmic sacrificial creation for providing protection. Men crown Him alone with their offerings and hymns. Possessed of golden flames, He distinguishes Himself alone both the regions of the universe like the sky with stars, while hastily rustling through the growing herbs. 5

O universal fire, opulently kindling for our peace, may you bestow wealth on us by your light. May you make our paths easy in heaven and earth for happy journeying, and may you invoke Nature's bounties to accept the offerings of devotees. 6

दा नो अग्ने बृहतो दाः सहस्रिणो दुरो न वाजं श्रुत्या अपा वृधि ।
 प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्णं शुक्रमुषसो वि दिद्युतुः ॥७॥
 स ईधान उषसो राम्या अनु स्वर्णं दीदेदरुषेण भानुना ।
 होत्राभिरभिर्मनुषः स्वध्वरो राजा विशामतिथिश्चारुयवे ॥८॥
 एवा नो अग्ने अमृतेषु पूर्य धीष्पीपाय बृहदिवेषु मानुषा ।
 दुहाना धेनुर्वृजनेषु कास्वे त्मना शतिनं पुरुरूपमिषणि ॥९॥

dā no agne bṛiható dāh sa-
 hasrīṇo duró ná vājāṃ śrútya ápa vṛidhi | prácī dyāvā-
 pṛithivī bráhmaṇā kṛidhi svār ná śukráṃ ushásó ví didyu-
 taḥ || 7 || sá idhāná ushásó rámyā ánu svār ná dīded aru-
 shéṇa bhānúnā | hótrābhir agnir mánushaḥ svadhvaró rájā
 viśám átithiḥ cārur āyáve || 8 || evá no agne amṛiteshu pūr-
 vya dhīsh pīpāya bṛiháddiveshu mánushā | dúbhānā dhenúr
 vṛijāneshu kārāve tmánā śatīnam pururūpam ishāni || 9 ||

ययमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनाँ अति ।
 अस्माकं द्युम्नमग्नि पञ्च कृष्टिषूचा स्वर्णं शुशुचीत दुष्टरम् ॥१०॥
 स नो बोधि सहस्य प्रशंस्यो यस्मिन्सुजाता इषयन्त सूरयः ।
 यमग्ने यज्ञासुपयन्ति वाजिनो नित्ये तोकै दीद्विवासं स्वे दमे ॥११॥
 उभयांसो जानवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।
 वस्वो रायः पुरुश्चन्द्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

vayám agne árvatā vā suvīryam bráhmaṇā vā citayemā jā-
 nāni áti | asmākaṃ dyumnām ádhi páñca kṛiṣṭīṣūcā svār
 ná śusucīta dushtāram || 10 || sá no bodhi sahasya praśān-
 syo yásmiṃ sujātá isháyanta sūráyaḥ | yám agne yajñāni
 upayānti vājīno nītye toké dīdivānsaṃ své dáme || 11 || ubhā-
 yāso jātavedaḥ syāma te stotāro agne sūráyaḥ ca śarmani |
 vásvo rāyāḥ puruścandrāsya bhūyasah prajāvataḥ svapatya-
 sya śagdhi naḥ || 12 ||

O universal fire, may you give us vast possessions, the thousand-fold riches. May you open to us the gates of abundance, so that we may be glorious. May you make heaven and earth favourable to us. The dawns have broken up into splendour and yonder shines the brilliant sun. 7

Kindled at the beautiful dawns, it breaks up into roseate splendour like solar rays. O fire-divine, may you, exhilarated by our offerings, help us in instituting the worship. You are the king of people and our benign guest. 8

O fire-divine, most brilliant of all divine immortals, may our prayers, offered to you in the congregation of men, please you. May you spontaneously bestow hundred-fold wealth of various forms to the chanter of hymns just like a milch-cow yielding milk for nourishment. 9

May we, O fire-divine, gain good vitality and intellectual vigour. And may we distinguish ourselves far above other people through our devotion. May our sun-like glory shine perpetually far above in the midst of all the five classes of men. 10

O mighty fire-divine, may you listen to our aspirations. It is to you that our noble-born priests address their prayers to obtain nourishment. O revered and illustrious one, our opulent devotees enshrine you in their hearts, and kindle you in their homes, for the sake of never-failing posterity. 11

O universal fire, knowing all that is born, may both of us, sages and poets, be blessed with your protection. Bestow on us fine dwellings and rich treasure consisting of abundant wealth and wisdom, accompanied by a host

ये स्तोत्रभ्यो गोअग्रामश्वपेशसमभे रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद्वेदेम विदथे सुवीराः ॥१३॥

yé stotribhyo — ॥ 13 ॥

(३) तृतीयं मन्त्रम्

(१-११) एकादशचम्यास्य मन्त्रस्य गौतमो गुत्समश्च ऋषिः । (२) प्रथमचं इन्द्रः समिद्धो वाग्निः, (२) द्वितीयाया
नराशंसः, (३) तृतीयाया इन्द्रः, (४) चतुर्थ्या बर्हिः, (५) पञ्चम्या देवीर्दिवः, (६) षष्ठ्या उपासानक्षा,
(७) सप्तम्या देव्यो होतागो प्रचनर्मी, (८) अष्टम्यास्तिष्ठो देव्यः सारस्वतीआभारत्यः,
(९) नवम्यामन्त्रः, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकुतपो
देवताः । (१-६. ८-११) प्रथमादिचतुर्दशस्य अष्टम्यादिचतुर्दश
विष्टुप्, (७) सप्तम्याश्च जगती छन्दसी ॥

॥२८॥

समिद्धो अग्निर्निर्हितः पृथिव्यां प्रत्यङ्निश्चानि भुवनान्यस्थात् ।
होता पावकः प्रदिवः सुमेधा देवो देवान्यजत्वग्निर्हन् ॥१॥
नराशंसः प्रति धामान्यञ्जन्तिष्ठो दिवः प्रति मक्ता स्वर्चिः ।
घृतप्रुषा मनसा हव्यमुन्दन्मूर्धन्यज्ञस्य समनक्तु देवान् ॥२॥
ईलितो अग्ने मनसा नो अहन्द्यान्यधि मानुषात्पूर्वो अद्य ।
म आ बृह मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥३॥

3.

Sámiddho agnir nīhitah prithivyām pratyāñ vīśvāni bhū-
vanāny asthāt | hótā pāvakāḥ pradīvaḥ sumedhā devó de-
vān yajatv agnir ārhan || 1 || nārāśānsaḥ prāti dhāmāny añ-
jān tīśró dīvaḥ prāti mahná svareṇ | ghṛitaprúshā mánasā
havyām undān mūrdhān yajñāsya sām anaktu devān || 2 ||
īlító agne mánasā no ārhan devān yakshi mānushāt pūrvō
adyā | sá ā vaha marútām śārdho ácyutam índraṃ naro
barhishádām yajadhvam || 3 ||

O adorable, may our men of devotion and intellect who profusely give horses and cows in gifts, and thus immensely contribute to the vitality and intellectual growth be led on the path of wisdom and affluence. May we, accompanied with our offsprings glorify you with praises in our work and worship. 13

3

The universal fire, being kindled and established on the earth, rises up and spreads over all the created worlds. May the fire-divine, the invoker and purifier, the ancient, the all-wise and adorable establish our relations with Nature's forces. 1

May the fire-divine, adored by all men and possessed of brilliant flames, shine revealing the triple heavens by his greatness. May our offerings moistened with butter (i.e. dedicated services sweetened with love) invoke Nature's bounties at the place of our worship. 2

O fire-divine, men may or may not, but you please invoke Nature's bounties while being praised by us. May we procure, through you, the co-operation of vital principles and the benevolence of the resplendent Lord. O devotees, may you worship the Lord, enshrined in your hearts. 3

देवं बर्हिर्वर्धमानं सुवीरं स्तीर्णं गये सुभरं वेद्यस्याम् ।
 घृतेनाक्तं वसवः सीदतेदं विश्वे देवा आदित्या यज्ञियासः ॥४॥
 वि श्रयन्तामुर्विया हृयमाना द्वारो देवीः सुप्रायणा नमोभिः ।
 व्यचस्वतीविं प्रथन्तामजुर्या वर्णं पुनाना यज्ञसं सुवीरम् ॥५॥

dēva barhīr vārdhamānam su-
 vīram stīrṇām rāyē subhāram védy asyām | ghṛitēnāktām
 vasavaḥ sīdatedām viśve devā adityā yajñīyasah ॥ 4 ॥ ví
 śrayantām urviyā hūyāmanā dvāro devīḥ suprayaṇā nāmo-
 bhiḥ | vyācasvatir ví prathantām ajuryā vārṇam punānā
 yaśāsam suvīram ॥ 5 ॥

॥२३॥ साध्वपांसि सनता न उक्षिते उपासानक्ता व्ययेव रण्विते ।
 तन्तुं ततं संवयन्ती समीची यज्ञस्य पेडाः सुदुग्धे पर्यस्यती ॥६॥
 देव्या होतारा प्रथमा विदुष्टरा ऋजु यक्षतः समृचा दुपुष्टरा ।
 देवान्यजन्तावृनुथा समेज्जतो नाभा पृथिव्या अधिमानुषु त्रिषु ॥७॥
 सरस्यती साधयन्ती धीयं न इळा देवी भारती विश्वतृतिः ।
 तिस्रो देवीः स्वधया बर्हिर्देमच्छिद्रं पान्तु शरणं निषद्य ॥८॥
 पिङ्गङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकांसः ।
 प्रजां त्वष्टा वि प्येतु नाभिमग्म अथा देवानामप्येतु पाथः ॥९॥

sādhv āpaṁsi sanātā na ukshītē uśhāsānākta vayyēva
 raṇvitē | tāntum tatām samvāyanti samīcī yajñāsya pēṣaḥ
 sudūghe pāyasvati ॥ 6 ॥ daīvyā hótāra prathamā vidūṣhṭara
 ṛijú yakshataḥ sām ṛicā vapūshṭara | devān yājantav řitu-
 thā sām añjato nābhā pṛithivya ādhi sánushu trishú ॥ 7 ॥
 sárasvati sādhyantī dhīyam na īla devī bhārati viśvātur-
 tiḥ | tísro devīḥ svadhāya barhīr édām áchidram pantu śa-
 raṇām nishādya ॥ 8 ॥ piśāngarupaḥ subhāro vayodhāḥ śru-
 shṭī viró jāyate devākamaḥ | prajāṁ tvāshṭa ví shyaṭu ná-
 bhim asiné áthā devānām āpy etu páthah ॥ 9 ॥

O cosmic altar, the universal sacrifice, may you be the cause of our prosperity; may you furnish us with good progeny. May you extend your affection all around us for our sustenance. May all the vital forces and Nature's bounties, all the divine suns, and all the participants in the cosmic sacrifice play their respective roles with harmony and loving regards. 4

May the divine doors of the universal sacrifice, affording easy approach, be thrown open when invoked with our prayers. May they, the spacious and the ageless ones, stretch themselves far and wide, conferring sanctity upon the illustrious devotees possessed of virtuous progeny. 5

May dawn and night, ever growing in strength, interweaving in concert, full of milk which they easily yield, and beautiful participants in the universal sacrifice, extend the thread to complete the web of creation like a pair of female weavers and impel us for noble actions. 6

May the two divine invokers (dawn and night) full in wisdom and stature, properly pay tributes together with illumining sacred verses of R̥k. May they invoke Nature's bounties in due season on the navel of the earth (home) and at the three high dimensions of space. 7

May the divine speech perfecting our understanding and divine knowledge and all-satisfying divine culture be with us at our faultless altar of work and worship and protect us for our welfare. 8

May a brave, strong and wise son be born in the house of the worshipper. May he, with a golden halo around him, be well-nourished and healthy, and favourite of the learned. May our sculptor, the Creator, give us progeny to continue our line of succession. May we have ample food to tread along the path of divine wisdom. 9

वनस्पतिरवसृजन्नुपं स्थादुग्निर्हविः संदयाति प्र धीभिः ।
 त्रिधा समं क्तं नयतु प्रजानन्वेवेभ्यो देव्यः शमितोप हव्यम् ॥१०॥
 घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्बस्य धाम ।
 अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वसि हव्यम् ॥११॥

vānaspátir

avasṛijānṁ úpa sthād agnír havīḥ sūdayāti prā dhībhiḥ |
 trídhā sámaktam nayatu prajānán devébhyo daívyah śami-
 tópa havyám || 10 || ghṛitám mimikshe ghṛitám asya yónir
 ghṛité śritó ghṛitám v asya dhāma | anushvadhám á vaha
 mādāyasva svāhākṛitam vṛishabha vakshi havyám || 11 ||

(४) चतुर्थं सूक्तम्

(१-२) नवचंस्यास्य सूक्तस्य भार्गवः सोमाहुतिर्ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२४॥ हुवे वः सुद्योत्मानं सुवृक्तिं विशामग्निमतिथिं सुप्रयसम् ।
 मित्र इव यो दिधिषाव्यो भृद्वेव आदेवे जने जातवेदाः ॥१॥
 इमं विधन्तो अपां सधस्थं द्वितादधुर्भृगवो विक्ष्वायोः ।
 ण्ष विश्वान्यभ्यन्तु भूमा देवानांमग्निररतिर्जीगश्च ॥२॥
 अग्निं देवामो मानुषीषु विशु प्रियं धुः क्षेप्यन्तो न मित्रम् ।
 स दीदयदुशतीरूम्या आ दक्षाय्यो यो दास्यते दम आ ॥३॥

4.

Huvé vah sudyótmanam suvṛiktīm viśām agnīm átithim
 suprayásam | mitrá iva yó didhisháyyo bhúḍ devá ádeve
 jáne jātavedāḥ || 1 || imām vidhánto apām sadhásthe dvitā-
 dadhur bhṛígavo vikshv āyóḥ | eshá víśvāny abhy āstu
 bhūmā devānām agnír aratír jiráṣvah || 2 || agnīm devāso
 mánushishu vikshú priyām dhuh ksheshyánto ná mitráam |
 sá dīdayad uṣatír ūrmyā á daksháyyo yó dāsvate dáma á
 || 3 ||

May the universal fire, preserver of plants, be with us spreading out his light on all sides. May it by its special potentialities help us in preparing proper oblations. May the friendly fire-divine carry the offerings to Nature's bounties, the offerings which have been triply anointed and presented by the devotees. 10

We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word SVĀHĀ, and fill them with rapture. 11

4

I invoke fire-divine who is refulgent and cognizant of all things. It is sustainer of all including the sun in the sky and men on the earth. It strips, as if, all sins from us, and is friendly like the well-entertained guest of the people. 1

The wise men worshipping it in the cosmic ocean of the firmament establish its two-fold light among the people of universe. May it, the messenger of Nature's bounties, possessed of swift flames, be superior to creatures of all regions. 2

As men, settled in a home bring therein a beloved friend, the divine powers establish the fire-divine amidst human races. It illumines the eagerly loving nights, and deserves full reverence in the home of liberal worshippers. 3

अस्य रण्वा स्वस्येव पुष्टिः संदृष्टिरस्य हियानस्य दक्षोः ।
 वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोधकस्ति वारान् ॥४॥
 आ यन्मे अन्वं वनदुः पनन्तोऽिशभ्यो नामिमीत् वर्णम् ।
 स चित्रेण चिकिते रंसु भासा जुजुवां यो मुहुरा युवा भूत् ॥५॥

asyá ranvá svásyeva pushtīḥ sámdṛishtir asya biyā-
 nāsya dākshoḥ | ví yó bháribhṛad óshadhīshu jihvām átyo
 ná ráthyo dodhavīti várān || 4 || á yān me ábhvaṃ vanádaḥ
 pánantosaḡbhyo nāmimīta vārṇam | sá citreṇa cikite rāmsu
 bhāsá jujurvān yó mūhur ā yúva bhūt || 5 ||

॥२५॥ अ यो वना तातृषाणो न भाति वारं पथा रथ्येव स्वानात् ।
 कृष्णाध्वा तपू रण्वश्रिकेत यौरिव स्मरमानो नभोभिः ॥६॥
 स यो व्यस्थादुभि दश्रदुर्वी पशुर्नेति स्वयुरगोपाः ।
 अग्निः शोचिष्मौ अतमान्युष्णन्कृष्णव्यथिरस्वदयन्न भूम ॥७॥

ā yó vānā tātrishāṇó ná bhāti vár ná pathā ráthyeva
 svānīt | kṛishnādhvā tāpū ranvāḥ ciketa dyaúr iva smáya-
 māno nábbobhiḥ || 6 || sá yó vy ásthād abhí dākshad ur-
 vīm paśúr nāti svayúr ágopāḥ | agnīḥ śocíshmañ atasāny
 ushmān kṛishnávyathir asvadayan ná bhūma || 7 ||

नू ते पूर्वस्यावसो अधीतो तृतीयं विदथे मन्मे शंसि ।
 अस्मे अग्ने संयद्दीरं बृहन्तं भुमन्तं वाजं स्वपत्यं रयिं दाः ॥८॥
 त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपगं अभि प्युः ।
 सुवीरासो अभिमातिषाहुः स्मत्सूरिभ्यो गृणोत तद्वयो धाः ॥९॥

nū te pūr-
 vasyávaso ádhitau tritíye vidáthe mánma śaṁsi | asmé agne
 samyádvīram bṛihántaṃ kshumántaṃ vājaṃ svapatyām ra-
 yīm dāḥ || 8 || tváyā yáthā grītsamadāso agne gúhā van-
 vānta úparāñ abhí shyúḥ | suvīrāso abhimātisháhāḥ smát
 surībhyo grīnaté tād váyo dhāḥ || 9 ||

The growth of fire-divine is as delightful as the growth of one's own possessions. Rapturous are its looks as it bursts into flames on its way. It brandishes its tongue-like flames amongst plantations, as a chariot-horse lashes with tails. 4

When my thoughts enjoy its glory, sing its praises, it lends its choicest variegated colours to us. Though it seems growing old and out-worn, it becomes young again and again. 5

Like a thirsty man, it lifts its flames to the forests, and roars like a flood advancing on a road. It neighs like a chariot war-horse leaving black trail of the blazing fire. It distinguishes itself like a well-lit sky full of smiling stars. 6

It, the fire-divine, difuses its light far and wide along the vast earth while burning and moves like a beast that wanders asunder, and has no herdsman to keep in control. It with its blazing flames and its black affliction assails the dry plantations with its heat as it completely consumes the moisture out of them. 7

Now a hymn is being sung to you at the third session of the ceremonial worship, while your earlier favour is gratefully appreciated. May you grant us vast treasures and continuous succession of brave followers, and also wealth of wisdom along with brave and disciplined progeny. 8

O fire-divine, may you bestow such vigour on your singer as well as on his patrons, as may enable the exalted devotees, strong and heroic, and over-throwers of insolent foes, to overpower and finally conquer their superior rivals working against them in secret. 9

(५) पञ्चम सूक्तम्

(१-८) अष्टवर्ग्यास्य सूक्तस्य भागीवः सोमाहुतिर्भाषः । अग्निर्देवता । अनुष्टुप् छन्दः ॥

(१-२५)

होताजनिष्ट चेत्तनः पिता पितृभ्य उतये ।
 प्रयश्च ज्ञेन्यं वसु शक्रेम वाजिनो यमम् ॥१॥
 आ यस्मिन्त्सप्त रश्मयस्तता यज्ञस्य नेतरि ।
 मनुष्वद्वैव्यमष्टमं पोता विश्वं तदिव्यति ॥२॥

5.

Hótājanishta cētanah pitā pitṛibhya ūtāye | prayākshañ
 jēnyam vāsu śakēma vājīno yāmam || 1 || ā yāsmiṇ saptā
 raśmāyas tatā yajñāsyā netāri | maṇushvād daīvyam aṣṭa-
 mām pótā vīśvam tād invati || 2 ||

दधन्वे वा यदीमनु वोचद्ब्रह्माणि वेरु तत् ।
 परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥
 साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि ।
 विद्वाँ अस्य वता ध्रुवा वया इवानु रोहते ॥४॥

dadhanvé vā yād īm ānu
 vōcad bráhmāṇi vér u tát | pári vīśvāni kāvyā nemis ca-
 krām ivābhavat || 3 || sākām hí śúcīnā śúciḥ praśāstā krā-
 tunājani | vidvāñ asya vratā dhruvā vayā ivānu rohate || 4 ||

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
 कुवित्तिष्ठभ्य आ वरं स्वसारो या इदं ययुः ॥५॥
 यदी मानुरुप स्वसा घृतं भर्त्यस्थित ।
 तासामध्वर्युरागतौ यवौ वृष्टीव मोदते ॥६॥

tā asya vāṇnam āyūvo nēsṭuḥ sacanta dhenāvaḥ | kuvit
 tiṣṭibhya ā vāraṁ svāsaro yā idam yayuḥ || 5 || yādī mātúr
 ūpa svāsa ghrītām bhāranty āsthita | tāsām adhvaryúr āga-
 tau yāvo vṛiṣṭīva modate || 6 ||

The distinguished invoker (fire divine), giver of consciousness, the protector, reveals itself for the protection of men during all ages, offering them its covetable wealth. May we be able to achieve that wealth of wisdom which becomes the means of our preservation. 1

The seven rays are extended in this leader of worship. There is a divine eighth that manifests itself in the mankind, and as protector of all beings, it, as if, the priest of purification, sets everything else in motion. 2

When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel. 3

The pure universal fire, born out of pure wisdom, manifests itself as the prime element of creation. The person, who knows the eternal laws of this fire, successively grows like branches of a tree. 4

These sister-like fingers, in action resembling the ever approaching waters, enhance the triple brilliant glory of the leading fire-divine. 5

When the sister vessel comes near the maternal fire-altar bringing with it the purified butter, the fire-divine, the invoker priest, rejoices at its approach just as a field of barley revelling in the rain. 6

स्वः स्वाय धायसे कृणुतामृत्विगृत्वजम् ।
 स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥
 यथा विद्वौ अरं करद्विभ्यो यजतेभ्यः ।
 अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥८॥

svāḥ svāya dhāyase kṛiṇu-
 tāṃ ṛitvīg ṛitvījaṃ | stōmaṃ yajñāṃ cād āraṃ vanēmā ra-
 riṃā vayāṃ || 7 || yāthā vidvān āraṃ kārad viśvebhyo ya-
 jatēbhyah | ayāṃ agne tvē āpi yāṃ yajñāṃ cakṛimā vayāṃ
 || 8 ||

(६) षष्ठं सूक्तम्

(१-८) अष्टवेत्याम्य सूक्तस्य अर्गवः सोमदुर्तिकर्षिः । भद्रिदेवता । गायत्री छन्दः ॥

॥२७॥ इमां मे अग्ने समिधमिमामुपसदं वनेः । इमा उ पु श्रुधी गिरः ॥१॥
 अया नै अग्ने विधेमोजीं नपादधमिष्ट । एना सूक्तेन सुजात ॥२॥
 न त्वा गीर्भिर्गिर्वेणसं द्रविणस्यु द्रविणोदः । सपयं सपयवः ॥३॥
 स बोधि सूरिर्मघवा वसुपते वसुदावन् । युयोध्यस्मद्वेषांसि ॥४॥
 स नो वृष्टिं दिवस्परि स नो वाजमनर्वाणम् । स नः सहस्त्रिणीरिषः ॥५॥
 ईच्छानायावस्यवे यविष्ठ दूत नो गिरा । यजिष्ठ होतरा गहि ॥६॥

6.

Imāṃ me agne samīdham imāṃ upasādaṃ vaneḥ | imā
 u shū śrudhī girāḥ || 1 || ayā te agne vidhemórjo napād
 āśyamishṭe | enā sūktēna sujāta || 2 || tāṃ tvā gīrbhīr gīr-
 vanasam draviṇasyūṃ draviṇodaḥ | saparyēna saparyāvaḥ
 || 3 || sā bodhi surīr maghāva vāsupate vāsudavan | yuyo-
 dhy āsmād dvēśhānsi || 4 || sā no vṛištīm divās pári sā no
 vājam anarvāṇam | sā naḥ sahasrīṇir īśaḥ || 5 || īlanāyāva-
 nāro yāviṣṭhe dūte no girā yajīṣṭhe hōtarā gahi || 6 ||

May the fire-divine itself assume the role of the priest and carry on work for its own firm establishment. May we worthily repeat its praise and through it offer to the Lord our homage. 7

May we offer our worship to you, O fire-divine, in the manner wise men pay reverence to all the adorable Nature's bounties, and may this sacred act of ours also be perfected in you. 8

6

O adorable Lord, accept my prayers and the offerings which I make to you; and also hear graciously these songs of praise that I sing. 1

O adorable, the Lord of vitality, nobly born, let us honour you with prayers and songs of praise. 2

O bounteous, worthy of our worship and wealthy offerings, let us as devotees propitiate you with our songs. 3

O Lord of riches and bestower of prosperity, may you, the bounteous and inspirer, drive away our hatred towards adversaries. 4

May He give us rain from the skies, strength which no man may resist, and hundred-fold nourishment. 5

O herald, ever young, most adorable, the one invoked by us all, may you come near him who worships you with his song and seeks your favour

अन्तर्हीम ईयसे विद्वाञ्जन्मोभया कवे । दृतो जन्वेव मित्र्यः ॥७॥
स विद्वाँ आ च पिप्रयो यक्षि चिकित्व आनुषक । आ चास्मिन्सत्सि बर्हिषि ॥८॥

antār hy āgna īyase vidvāñ jānmobháyā kave | dūtó
jānyeva mītryah ॥ 7 ॥ sá vidvāñ á ca piprayo yákshi ciki-
tva anushák | á cāsmín satsi barhíshi ॥ 8 ॥

(७) सममं सूक्तम्

(१-६) पटुचस्यास्य सूक्तस्य भार्गवः सोमाहुतिकर्षिः । अग्निदेवता । गायत्री छन्दः ॥

॥२८॥ श्रेष्ठं यविष्ठ भारताग्ने द्युमन्तुमा भर । वसो पुरुस्पृहं रयिम् ॥१॥
मा नो अरतिरीशत देवस्य मर्त्यस्य च । पर्षि तस्या उत द्विषः ॥२॥
विश्वा उत त्वया वयं धारा उदन्त्या इव । अति गाहेमहि द्विषः ॥३॥
शुचिः पावक वन्द्याग्ने बृहद्भि रोचसे । त्वं घृतेभिराहुतः ॥४॥
त्वं नो अमि भारताग्ने वशाभिरुक्षभिः । अष्टापदीभिराहुतः ॥५॥
द्रुन्नः सर्पिरासुतिः प्रलो होता वरेण्यः । सहमस्पुत्रो अद्भुतः ॥६॥

7.

Śrēṣṭhaṃ yavishṭha bhāratāgne dyumāntam ā bhara |
vāso purusprīhaṃ rayīm ॥ 1 ॥ mā no ārātir īṣata devāsya
mārtasya ca | pārshi tāsyā utā dvishāḥ ॥ 2 ॥ viśvā utā
tvāyā vayāṃ dhārā udanyā iva | āti gāhemahi dvishāḥ
॥ 3 ॥ śuciḥ pāvaka vāndyó 'gne bṛihád ví rocase | tvāṃ
ghṛitébhir āhutaḥ ॥ 4 ॥ tvāṃ no asi bhāratāgne vaśābhīr
ukshābhīḥ | aṣṭāpadībhir āhutaḥ ॥ 5 ॥ drvañnaḥ sarpīrāsu-
tiḥ pratnó hótā vāreṇyaḥ | sāhasas putró ādbhutaḥ ॥ 6 ॥

O all-wise, and adorable, you dwell in the inner-most (hearts), and are aware of both, our past births and past deeds. You are friendly to mankind like an envoy. 7

May you, who is all-knowing, fulfil our aspirations; may you, who is intelligent, convey to Nature's bounties our offerings in due order; and may you grace this place of worship with your blessings. 8

7

O Lord of supreme strength, our guardian and preserver, and Lord of wealth, may you grant us splendid and coveted riches. 1

O Lord, let no enemy of men, learned or otherwise, prevail against us; may you save us from all adversaries. 2

Thus protected by you, may we force a way through our enemies, like torrents of water. 3

O adorable and purifier, you are venerable and holy and you shine forth bright when adored with loving devotion. 4

O adorable Lord, our sustainer, you are entirely ours when we rear and take care of pregnant cows, castrated, bullocks and octapeds. 5

How beautiful is this sacred fire of which wood fuel is the food, and butter is the drink, and which is the ancient one, the giver of gifts and is venerable. 6

(८) अष्टमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य शौनको गृत्तमद ऋषिः । अग्निर्देवता । (१-५) प्रथमादि-
पञ्चर्चा गायत्री, (६) पष्ठवाधाऽनुष्टुप् छन्दसी ॥

॥२९॥ वाजयन्तिव नू रथान्योगीं अमेरुषं स्तुहि । यशस्तमस्य मीळहुषः ॥१॥
 यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिं । चारुप्रतीक आहुतः ॥२॥
 य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते । यस्य व्रतं न मीर्यते ॥३॥
 आ यः स्वर्ण भानुना चित्रो विभात्यर्चिषा । अज्जानो अजरैरभि ॥४॥
 अत्रिमनु स्वराज्यमग्निमुक्थानि वावृधुः । विश्वा अधि श्रियो दधे ॥५॥
 अमेरिन्द्रस्य सोमस्य देवानामूनिभिर्वयम् ।
 अरिष्यन्तः सचेमह्यभि ध्याम पृतन्यन्तः ॥६॥

8.

Vājayañn iva nū rāthān yōgāñ agnér úpa stūhi | yaśás-
 tamasya mīl̥húshah || 1 || yāh sunīthó dadaśúshe 'juryó ja-
 ráyann arím | cārupratika āhutaḥ || 2 || yá u śriyá dāmeshv
 á doshóshási praśasyáte | yásya vratám ná mīryate || 3 || á
 yāh svār ná bhānúnā citró vibhāty arcīshā | añjānó ajárair
 abhí || 4 || átrim ánu svarájyam agním ukthāni vāvṛidhuḥ |
 víšvā ádhi śriyo dadhe || 5 || agnér índrasya sómasya de-
 vānām ūtibhir vayām | árishyantaḥ sacemahy abhí shyāma
 prítanyatáh || 6 ||

(९) नवमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य शौनको गृत्तमद ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ नि होता होतृषदने विदानस्त्वेषो दीदिवीं असदत्सुदक्षः ।
 अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रभरः शुचिजिह्वो अग्निः ॥१॥

9.

Ní hótā hotṛishádane vídānas tveshó didivāñ asadat su-
 dáakshah | ádabdhavratapramatir vásishṭhaḥ sahasrambharáh
 súcijihvo agníḥ || 1 ||



May you praise the adorable Lord, seated, as if, in a harnessed chariot, glorious and bestower of happiness, as you who strive for material wealth. 1

May we invoke Him, who offers good guidance to His worshipper, who is ageless and invulnerable and wears out inimical thoughts of the one who propitiates. 2

May we invoke Him, who has lustrous glory, and who is loudly praised at dusk and dawn in our homes, and whose law is never violated. 3

(May we invoke Him) who indeed is a lovely one, decorated by his imperishable lights, and shines with His lustre, as the heaven with the light of the sun. 4

Our hymns glorify the adorable Lord, who is also the destroyer of evils according to His set laws. He is possessed of all glory. 5

May we ever remain under the protection of the adorable Lord, all-blissful and resplendent, and also under the care of Nature's bounties. May we over-power all the evil forces battling against us. 6

9

The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise, and his laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. 1

त्वं दूतस्त्वमुं नः परस्पास्त्वं यस्य आ वृषभ प्रणेता ।
 अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीयद्वाधि गोपाः ॥२॥
 विधेम ते परमे जन्मन्ने विधेम स्तोमैरवरे सधस्थे ।
 यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिधे ॥३॥

tvām dūtás tvām u naḥ paraspás tvām
 vāsya á vṛishabha pranetá | ágne tokásya nas táne tanū-
 nām áprayuchan dídyad bodhi gopáh || 2 || vidhéma te pa-
 ramé jánmann agne vidhéma stómair ávare sadhásthe | yá-
 smād yóner udáarithā yáje tám prá tvé havínshi juhure sám-
 iddhe || 3 ||

अग्ने यजस्व हविषा यजीयाञ्जुष्टी देष्णमभि गृणीहि राधः ।
 त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वचसो मनोता ॥४॥
 उभयं ते न श्रीयते वसव्यं दिवेदिवे जायमानस्य दस ।
 कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥
 सैनार्त्तिकेन सुविदत्रो अस्मे यष्टां देवां आयजिष्ठः स्वस्ति ।
 अदब्धो गोपा उत नः परस्पा अग्ने द्युमदुत रेवदिदीहि ॥६॥

ágne yájasva havishā yájiyāñ chrushtí deshṇám
 abhí grīṇihi rádhaḥ | tvām hy ási rayipatī rayīnām tvām
 sukrásya vácaso manótā || 4 || ubháyaṁ te ná kshīyáte va-
 savyām divé-dive jáyamānasya dasma | kṛidhí kshumántam
 jaritāram agne kṛidhí pátim svapatyásya rāyáh || 5 || sainá-
 nikenā suvidátro asme yáshtā devāñ áyajishṭhaḥ svastí |
 ádabdhō gopá utá naḥ paraspá ágne dyumád utá revád
 didihi || 6 ||

O adorable Lord, you are our envoy; you are indeed our protector here and far beyond. You are our guide for a prosperous life, O mighty God. May you be our unfailing and refulgent defender, O adorable, of our people and posterity. 2

O supreme Lord, may we worship your glory manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze. 3

O adorable Lord, you are the supreme performer of the unending cosmic sacrifice. You are the sovereign Lord of all riches, and inspirer in us of the divine speech. May you bless us with all that is our due. 4

O splendid adorable Lord, your both kinds of wealth, material and spiritual, neither decay or diminish and are replenished day to day. May you grant nourishment to your worshipper and make him the master of riches in addition to good progeny. 5

O adorable Lord, may you grant us prosperity through your brilliant glory as you are the best invoker of Nature's bounties. May you be our indomitable defender and our protector even in the far off places. May you shine in us with your light; shine in us with your opulence. 6

(१०) दशमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य शौनको गृत्तमदः ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥२॥

जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।
 श्रियं वसानो अमृतो विचेता मर्मजेन्यः श्रवस्यः स वाजी ॥१॥
 श्रूया अग्निश्चित्रमानुर्हव मै विश्वाभिर्गीभिर्मृतो विचेताः ।
 श्यावा रथं वहतो रोहिता वोतारुषाहं चक्रे विभृत्रः ॥२॥

10.

Johútro agníḥ prathamāḥ pitéveḷás padé mánushā yāt
 sāmiddhaḥ | śriyaṃ vāsāno amṛito vícetā marmajényaḥ
 śravasyaḥ śa vājí || 1 || śrūyā agniś citrābhānur hāvam me
 viśvābhir gīrbhír amṛito vícetāḥ | śyāvā rātham vahato ró-
 hitā votārushāha cakre víbhṛitraḥ || 2 ||

उत्तानायामजनयन्त्सुषूतं भुवद्भिः पुरुपेशासु गर्भैः ।
 शिरिणायां चिदकुना महोभिरपरीवृतो वसति प्रचेताः ॥३॥
 जिघर्म्यग्निं हविषा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
 पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥४॥
 आ विश्वतः प्रत्यञ्चं जिघर्म्यर्क्षसा मनसा तज्जुषेत ।
 मर्यश्रीः स्पृहयद्गोर्णो अग्निर्नाभिमृशे तन्वाश् जभुराणः ॥५॥

uttānāyām ajanayan

súshūtam bhúvad agníḥ purupéśāsu gārbhaḥ | śirīnāyām
 cid aktínā málhobhir áparivṛito vasati prācetaḥ || 3 || ji-
 gharmy agním havishā ghrítēna pratikshiyāntam bhúvanāni
 viśvā | prithúm tiraścā váyasā bṛihāntam vyācishṭham án-
 nai rabhasám dṛiśānam || 4 || ā viśvātaḥ pratyāñcam ji-
 gharmy arakshāsā mánasā táj jusheta | máryasrī spriha-
 yādvarno agnir nábhimirīṣe tanvā jārbhuraṇaḥ || 5 ||

The adorable Lord is the foremost, and frequent inspirer of Nature's bounties. He is kind like a father when kindled by man at the performance of sacred selfless acts. He is clothed in radiance, immortal, perfect in knowledge, bestower of food, powerful, and He is to be worshipped. 1

May the adorable Lord (in the sun), diversely rich in lustre, the immortal and all-wise, listen to my invocations accompanied by sacred hymns. The brown, red and ruddy horses (rays of the sun at dusk, morn and during the day) draw His chariot of creation. Then His glory is diffused in all regions. 2

Men kindle this universal, hidden, asleep fire in sacred wood. May the fire divine rest in the embryo of the herbs of varied colours. Even during nights, this kindled fire, fed with oblations, abides conscious in the night, unenveloped by darkness. 3

I anoint the fire-divine with my oblation of butter whereupon it brightens, all the regions, wide in its all comprehending vast expansion. It is most spacious owing to its glory, exalted by rich offerings, seen in the impetuosity of its flames. 4

I kindle all-pervading fire-divine with my loving devotion. May it gladly accept my regards, when offered with unhesitating mind. When this venerable fire divine assumes any form, that may be whichever desired, and whilst blazing with radiance, it cannot be endured and touched. 5

ज्ञेया भागं सहस्रानो वरेण त्वादूतासो मनुवद्देम ।
अनूनमग्निं जुहो वचस्या मधुपृच्छं धनसा जोहवीमि ॥६॥

jñeyā

bhāgām sahasānó vāreṇa tvādūtāso manuvād vadema | ānū-
nam agnīm juhvā vacasyā madhupricam dhanasā johavīmi
॥ 6 ॥

(११) एकावशां सूक्तम्

(१-२१) एकविंशत्युचस्यास्य सूक्तस्य सौनको गुत्समद ऋषिः । इन्द्रो देवता । (१-२०) प्रथमादि-
विंशत्युच्चां विषदृश्याना, (२१) एकविंशत्युच्चं त्रिष्टुप् छन्दसी ॥

॥३॥

श्रुधी हवमिन्द्र मा रिषण्यः स्याम ते दावने वसूनाम् ।
इमा हि त्वामूर्जो वर्धयन्ति वसूयवः सिन्धवो न क्षरन्तः ॥१॥
सूजो महीरिन्द्र या अपिन्वः परिष्ठिता अहिना शूर पूर्वीः ।
अमर्त्यं चिद्दामं मन्यमानमर्वाभिनदुक्थैर्वीवृधानः ॥२॥
उक्थेष्विन्नु शूर येषु चाकन्स्तोमेष्विन्द्र रुद्रीयेषु च ।
तुभ्येदेता यासु मन्दसानः प्र वायवे सिन्तते न शुभ्राः ॥३॥
शुभ्रं नु ते शुष्मं वर्धयन्तः शुभ्रं वज्रं बाह्वोर्दधानाः ।
शुभ्रस्त्वमिन्द्र वावृधानो अस्मे दासीर्विशः सूर्येण सहाः ॥४॥

11.

Ṣrudhī hāvam indra mā rishanyaḥ syāma te dāvāne
vāsūnām | imā hī tvām ūrjo vardhāyanti vasuyāvaḥ sín-
dhavo ná kshárantaḥ || 1 || srijó mahír indra yā ápinvaḥ
párisht̥hitā áhinā śūra pūrvīḥ | ámartyam eīd dāsām mán-
yamānam ávābhinaḍ ukthair vāvṛidhānāḥ || 2 || ukthéshv ín
nú śūra yéshu cākān stómeshv indra rudriyeshu ca | tú-
bhyéd etā yāsu mandasānāḥ prá vāyāve sisrateḥ ná śu-
bhrāḥ || 3 || śubhrām nú te śúshmaḥ vardhāyantaḥ śubhrām
vájraḥ bāhvór dādhanāḥ | śubhrás tvām indra vāvṛidhānó
asmé dāsīr víśaḥ sūryeṇa sahyāḥ || 4 ||

May you, O fire-divine, the destroyer of evils by your strength, listen to our invocations. May we speak out to you, our messenger, like our wise ancestors. I repeatedly, with eloquence, invoke fire-divine who is sweet and perfect in all aspects whilst offering oblations to it for procuring wealth of wisdom. 6

11

Listen to our call, O resplendent; do not harm us. May we get your gift of spiritual treasure. May these thoughts like the streaming rivers, designed to obtain divine light invigorate you. 1

You set free the many streams of virtuous thought, formerly arrested by vicious tendencies, and make them dynamic. Glorified by our hymns, you crush the pretentious devil of ignorance, who feigns to be deathless. 2

O resplendent mighty self, these hymns and prayers in which you take delight, and the laudations which you greatly relish, are, in fact, addressed to you. 3

We are now invigorating your brilliant strength and placing the adamant power of will in your hands by our prayers and thoughts. Growing powerful for our sake and being effective, O resplendent Self, you should overpower the servile elements with the help of spiritual illumination. 4

गुहां हितं गुह्यं गूळहमप्स्वपीवृतं मायिनं क्षियन्तम् ।
 उतो अपो यां तस्तभ्यांसमहन्नहिं शूरा वीर्येण ॥५॥
 स्तवा नु ते इन्द्र पुर्या महान्युत स्तवाम नृतना कृतानि ।
 स्तवा वज्रं बाह्णोऽग्नं स्तवा हरी मय्यस्य केतू ॥६॥
 हरी नु ते इन्द्र वाजयन्ता घृतश्रुतं स्वाग्मेस्वार्ष्टाम् ।
 वि समना भूमिर्प्रथिष्ठारंस्त पर्वतश्चित्सरिष्यन् ॥७॥

gūhā hitam gūhyam
 gūlbām apsv āpīvṛitam mayīnaṁ kshiyāntam | utó apó
 dyām tastabhvānsam āhann āhim śūra vīryeṇa ॥ 5 ॥ ॥

stāva nū ta indra pūrvyā mahāny utā stavāma nūtanā
 kṛitāni | stāva vājraṁ bāhvōr uśāntam stāva hārī śūryasya
 ketū ॥ 6 ॥ hārī nū ta indra vajāyantā ghṛitaśrutam svārām
 asvarshṭām | ví samanā bhūmīr aprathishṭāraṁsta pārvataḥ
 cit sarishyān ॥ 7 ॥

नि पर्वतः साद्यप्रयुच्छन्तं मातृभिर्वाविशानो अक्रान् ।
 दूरे पारे वाणीं वर्धयन्त इन्द्रोऽपितां धमनिं पप्रथन्नि ॥८॥
 इन्द्रे मह्यं सिन्धुमाशयानं मायाविनं वृत्रमम्फुरन्निः ।
 अरेजेतां रोदसी भियाने कनिक्रदतो वृष्णो अस्य वज्रात् ॥९॥
 अरोरवीदृष्णो अस्य वज्रोऽमानुषं यन्मानुषो निजृवात् ।
 नि मायिनो दानवस्य माया अपादयत्पपिवान्सुतस्य ॥१०॥

nī pārvataḥ sādy āprayuchan sām mā-
 trībhir vavaśānó akrān | dūré pāré vāṇīm vardhāyanta ín-
 dreshitām dhamānim paprathan nī ॥ 8 ॥ índro mahām sín-
 dhum āśāyānam māyāvīnaṁ vṛitrām asphuran nīḥ | āreje-
 tāni ródasī bhiyāné kánikradato vṛishṇo asya vājrat ॥ 9 ॥
 āroravid vṛishṇo asya vājro 'mānusham yān nānusho ní-
 jūrvāt | nī māyīno dānavāsya māyā āpādayat papivān su-
 tāsya ॥ 10 ॥

By your mighty strength, O brave self, you destroy the serpentine devil who lies secretly concealed in evil thoughts, the crafty, blocking the flow of virtues and arresting the rains in the sky of mental regions. 5

Let me praise your earlier great deeds, O resplendent self, and also praise those that are newly performed : let me praise your adamantine will power which is inherent in you, and let me praise the vital beams which are the heralds of spiritual illumination. 6

Your two horses (yoked to the sun)—mental and vital faculties in the body complex—with all their vigour have announced the rain of forth-coming virtuous thoughts. The level earth,—physical personality— anxiously expects the fall of the rain, as the gathering cloud passes by. 7

The rain cloud, over conscious of its functions is settled down, resonating with the maternal waters, it has spread wide. The winds augmenting the sound in distant horizon, have promulgated the inner voice of the resplendent self. 8

The powerful resplendent self strikes down the dark evil forces who lay across the river of virtuous thoughts. At that time vital and mental faculties of the human body tremble through fear of the roaring adamantine will power of the soul. 9

The adamantine will of the benevolent resplendent soul voices its strength to strike down the hostile forces of evil, concealed in the sense organs. Having realized the spiritual bliss, the soul overthrows the wickedness of the dark forces of evil. 10

॥५॥ पिबापिबेदिन्द्र शर सोमं मन्दन्तु त्वा मन्दिनः सुतासः ।
 पूणन्तस्ते कुक्षी वर्धयन्त्वित्था सुतः पौर इन्द्रमाव ॥११॥
 त्वे इन्द्राप्यभूम विप्रा धियं वनेम ऋतया सपन्तः ।
 अवस्यवो धीमहि प्रगस्ति सद्यस्ते रायो दावने स्याम ॥१२॥
 स्याम ते त इन्द्र ये त उती अत्रम्यव ऊर्जे वर्धयन्तः ।
 शुष्मिन्तमं यं चाकनाम देवास्मे रयिं रासि वीरवन्तम् ॥१३॥

pībā-pibéd indra śūra sómam mândantu tvā mandínah
 • sutāsah | prīṇántas te kukshí vardhayantv itthá sutāḥ paurā
 índram āva || 11 || tvé indrápy abhūma víprā dhíyaṃ va-
 nema ṛitayā sápanṭah | avasyávo dhīmahi prāṣastim sadyás
 te rāyó dāvāne syāma || 12 || syāma té ta indra yé ta ūtī
 avasyáva ūrjam vardháyantah | śuśmíntamam yaṃ cāká-
 nāma devāsmé rayīm rāsi vīrávantam || 13 ||

रासि क्षयं रासि मित्रमुष्मे रासि शर्धे इन्द्र मारुतं नः ।
 सजोषसो ये च मन्दसानाः प्र वायवः पान्त्यग्रणीतिम् ॥१४॥
 व्यन्त्वित्तु येषु मन्दसानस्तुपत्सोमं पाहि ब्रह्मदिन्द्र ।
 अस्मान्तु पृत्वा तरुत्रावर्धयो द्यां बृहद्विरर्केः ॥१५॥
 ॥६॥ बृहन्त इत्तु ये ते तरुत्रोक्थेभिर्वा सुम्नमाविवासान् ।
 स्तृणानासो बर्हिः पस्त्यावित्त्वोता इदिन्द्र वाजमग्मन् ॥१६॥

rāsi ksháyam
 rāsi mitráṃ asmé rāsi śārdha indra mārutam naḥ | sajó-
 shaso yé ca mandasānāḥ prā vāyávaḥ pānty ágrañitīm
 || 14 || vyántv ín nú yéshu mandasānás tripát sómam pahi
 drakhyád indra | asmán sú pṛitsv ā tarutrāvardhayo dyām
 bṛihádbhīr arkāḥ || 15 ||

bṛihánta ín nú yé te tarutrokthébhīr vā sumnam āvi-
 vāsān | sṭrīṇānāso barhīḥ pastyāvat tvótā íd indra vājam
 agman || 16 ||

O resplendent self, may you drink and drink again the consummate spiritual bliss and may this joy invigorate you by inspiring the entire physical personality. Verily this consummate bliss would give full satisfaction of self-realization to the soul. 11

We the devotees fully belong to you, O resplendent soul. May we be able to receive your wisdom while engaged in performing noble deeds. Seeking your favour, may we be able to adopt your divine virtues. May we ever become worthy of the gift of your riches. 12

O resplendent self, may we, your faithful devotees, continue to appreciate more and more your glory. We are ever eager to have your protection; may you give us, O self, the coveted, most inspiring wisdom and brave sons. 13

May you give us comfortable homes and sincere friends. Grant us the assertive strong vitality to share your spiritual joy, and may the vital breaths experience the benign bliss. 14

O resplendent self, on the occasions of such sacred acts as you have most appreciated and on the occasions of struggle of life, may you enjoy the satiating nectar. Also may your devotees and prayers associate themselves in this enjoyment. O liberator, may you in association with other vital elements augment our prosperity and make us worthy of your enlightenment. 15

Great indeed become they who seek to win your favour through holy hymns, O liberator from evils. They open out their affectionate hearts in your devotion, and are blessed by your protection. They verily acquire special benefits of home and sustenance from you. 16

उ॒ग्रेश्वि॒क्षु शू॒र म॒न्दसा॒नखि॒कद्रु॒केषु पा॒हि सोम॑मिन्द्र ।
प्र॒दोधु॑व॒च्छश्रु॑षु प्री॒णानो या॒हि ह॒रिभ्यां सु॒तस्य॑ पी॒तिम् ॥१७॥

ugrēshv in nū śūra mandasānās trikadrūke-
shu pāhi sómam indra | pradódhuvac chmáśrushu prīṇānó
yāhí hāribhyaṁ sutásya pītīm || 17 ||

धि॒ष्या श॒र्वः शू॒र येन॑ वृ॒त्रम॒वाभि॑न॒दानु॑मौ॒र्णवा॑भम् ।
अ॒पावृ॑णो॒र्योति॑रा॒र्याय॑ नि स॒न्ध्यतः॑ सा॒दि द॒स्युरिन्द्र॑ ॥१८॥

dhishyā śāvaḥ śūra
yéna vritráṁ avábhinaḍ dānum aurnavabhám | ápāvṛṇor
jyótir áryāya ní savyatáh sādi dásyur indra || 18 ||

स॒नेम॑ ये त॒ उ॒तिभि॑स्त॒ग्न्तो वि॒श्वाः स्पृ॒ध आ॒र्येण॑ द॒स्यून् ।
अ॒स॒म्यं त॒त्त्वाष्ट्रं॑ वि॒श्वरू॑प॒मर॑न्ध॒यः सा॒ख्यस्य॑ त्रि॒ताय॑ ॥१९॥

sānema
yé ta ūtibhis tāranto víśva sprīdha áryeṇa dásyūn | asmá-
bhyam tát tvāshtrám viśvárūpam árandhayaḥ sākhyásya
tritāya || 19 ||

अस्य॑ सु॒वानस्य॑ म॒न्दिन॑स्त्रि॒तस्य॑ न्यवृ॒द्धं वावृ॑धानो अस्तः ।
अ॒वर्त॑यत्सू॒र्यो न च॒क्रं भि॑न॒द्रुमिन्द्रो॑ अ॒ङ्गिर॑स्वाच ॥२०॥
नूनं॑ सा ते प्र॒ति वरं॑ ज॒रित्रे॑ दु॒ह्यीय॑दिन्द्र॒ दक्षि॑णा म॒घोनी॑ ।
शि॒क्षो स्तो॒तृभ्यो॑ मा॒ति ध॒ग्भगो॑ नो बृ॒हद्वे॑देम वि॒दधे॑ सु॒वीराः॑ ॥२१॥

asyá suvānásya mandīnas tritásya ny árbu-
dam vāvridhānó astah | ávartayat sūryo ná cakráṁ bhi-
nád valám índro āṅgirasvān || 20 || nūnám sá te prāti váraṁ
jaritré duhīyád indra dākshinā maghónī | śīkshā stotṛibhyo
māti dhag bhágo no brīhád vadema v. s. || 21 ||

Exulted by the spell of spiritual ecstasy, may you, O resplendent self, further relish the nectar through three realms—physical, mental, and spiritual. May you enjoy the bliss with the satisfaction of smiles on your face, and with your vigour in vital organs and be delighted. 17

May you put in yourself once more, O resplendent self, the same strength by which you strike down the devilish evil, the coverer of enlightenment, who extends its web of influence like a spider. May you restore the light of wisdom to the men of truth and faith, so that the infidel is finally crushed by you. 18

May we honour those men who, through your help, surpass all their rivals, as the infidels surpassed by men of truth and faith. This you have done for us. You have subdued the variegated types of passions, born out of the creative mind, through the friendship and control of the triple realm (physical, vital and mental). 19

The divine soul, has cast down the demon of ego, the enemy of the triple realm (physical, vital and mental) having realized the spiritual bliss. In order to kill the devil of pride, it aided with the life-essence, wields his adamant determination as the sun whirls round his wheels. 20

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May you not keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendants. 21

[अथ द्वितीयोऽनुवाकः ॥]

(१२) द्वादशं सूक्तम्

(१-१५) पञ्चदशर्चस्यास्य सूक्तस्य सौमिको एतत्तमद ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥

यो जा॒त ए॒व प्र॒थ॒मो म॒नस्वान्दु॒वो दे॒वान्क्र॒तुना॒ प॒र्यभूष॑त् ।

यस्य॑ शु॒ष्माद्रो॑दसी॒ अभ्य॑सेतां नृ॒म्णास्य॑ म॒ह्ना स ज॑नासु इन्द्रः ॥१॥

यः पृथि॒वीं व्य॑र्थमा॒नाम॑द॒ह्यः प॑र्वता॒न्प्रकु॑पिताँ अ॒र॑म्णात् ।

यो अ॒न्तरि॑क्षं वि॒मु॒मे व॑री॒यो यो द्या॑मस्त॒भ्नात्स ज॑नासु इन्द्रः ॥२॥

12.

Yó jātá evā prathamó mānasvān devó devān krátunā
paryābhūṣat | yāsya śúshmād ródasī ābhyasetām nṛimnāsya
mahná sá janāsa índrah || 1 || yāḥ pṛithivīm vyāthamānām
ādṛiṇhad yāḥ pārvatān prākupitāñ āramṇāt | yó antāri-
kṣham vinamé vārīyo yó dyām āstabhnāt sá janāsa índrah
|| 2 ||

यो हु॒त्वाहि॑मरि॒णात्स॒स सि॒न्धून्यो॒ गा उ॒दाज॑द॒प॒धा व॒लस्य॑ ।

यो अ॒श्म॒नो॒र॒न्त॒र॒ग्निं ज॒जान॑ संवृ॒क्स॒मत्सु॒ स ज॑नासु इन्द्रः ॥३॥

ये॒ने॒मा वि॒श्वा च्य॑व॒ना कृ॑तानि॒ यो दा॑सं वर्ण॒मध॑रं गुहा॒कः ।

श्च॒ग्री॒व॒ यो जि॑गी॒वाँ ल॒क्ष॒माद॑द॒र्यः पु॒ष्टा॒नि स ज॑नासु इन्द्रः ॥४॥

yó hatvāhim árināt saptá síndhūn yó gā udājad apa-
dhā valāsyā | yó āṣmanor antār agnīm jajāna samvṛik sa-
mātsn s. j. í. || 3 || yónemā vísvā cyávanā kṛitāni yó dāsam
várṇam ádharam gūhākah | śvaghníva yó jigivāñ lakshám
ádad aryāḥ pushtāni s. j. í. || 4 ||

यं स्मा॑ पृ॒च्छन्ति॒ कु॒ह॒ सेति॑ घोर॒मु॒तेमा॑हु॒र्नेषो॑ अ॒स्तीत्ये॑नम् ।

सो अ॒र्यः पु॒ष्टीर्वि॑जं इ॒वा मि॑नाति॒ श्रद॑स्यै धत्त॒ स ज॑नासु इन्द्रः ॥५॥

yām smā pṛichānti kúha
sóti ghorām utém āhur naishó astīty enam | só aryāḥ pu-
shtīr víja ivā mināti śrad asmai dhatta s. j. í. || 5 ||

O men, it is the resplendent self, the foremost, who, as soon as it is born excels other divine faculties with its power and under its submission, the dual complex of body and mind functions, owing to the supremacy of its strength. 1

O men, it is the resplendent self who makes the trembling earth, i.e. the body physique, firm; who tranquillizes the agitated senses, who measures out the mid vital region and keeps the celestial mental realm upright. 2

O men, there is another, the supreme resplendent Lord who having destroyed the evil forces, has set free the seven channels of virtues, who has restored wisdom concealed in dark caves of ignorance, who manifests the fire-energy hidden between the rocks and who is invincible in battle. 3

O men, He is the resplendent Lord by whom all this fast revolving universe has been created, who drives away to oblivion the dark devil forces and who snatches off the riches of the malicious like a hunter striking his prey. 4

O men, He is the resplendent Lord, the one whom all fear. They inquire "Where is he?" They say "He is not (at any one particular place.)" He takes away the inimical tendencies of the senses like a hunting bird. O men, have faith in Him. 5

॥८॥

यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नार्धमानस्य कीरेः ।
 युक्तग्राव्णो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥६॥
 यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।
 यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥७॥
 यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
 समानं चिद्रथमातस्थिवासा नाना हवेते स जनास इन्द्रः ॥८॥
 यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
 यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास इन्द्रः ॥९॥
 यः शश्वतो महेनो दधानानमन्यमानाञ्छवीं जघान ।
 यः शर्धते नानुददाति श्रुध्यां यो दस्योर्हन्ता स जनास इन्द्रः ॥१०॥

yó radhrásya coditá yáh kṛiṣásya yó brahmāno nārdha-
 mānasya kīrēḥ | yuktāgrāvṇo yó 'vitá susiprāḥ sutāsoma-
 sya s. j. í. || 6 || yásyāśvāsaḥ pradīsi yásya gāvo yásya
 grāmā.yásya víṣve ráthāsaḥ | yáh sūryam yá ushāsam ja-
 jāna yó apāni netā s. j. í. || 7 || yām krāndasī samyatī vi-
 hváyete páre 'vara ubháyā amitrāḥ | samānām cid rátham
 ātasthivānsā nānā havete s. j. í. || 8 || yāsmān ná ritē vijá-
 yante jānāso yām yúdhya mānā ávase hāvante | yó víśvasya
 pratimānam babhūva yó acyutacyút s. j. í. || 9 || yáh śa-
 śvato máhy éno dādhanān amanyamānān chārvā jaghána |
 yáh śardhate nānudádāti śridhyām yó dāsyaor hantā s. j. í.
 || 10 ||

॥९॥

यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
 ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥११॥

yáh śambharam párvateshu kshiyántam catvāriṁśyām śa-
 rády anvāvindaṭ | ojāyāmānam yó áhiṁ jaghána dānuṁ śa-
 yānam s. j. í. || 11 ||

O men, He is the resplendent Lord, who is the inspirer of the rich and poor, and of the priest who recites His praise and is a suppliant. He is charming, and defender of him who initiates worships and constantly sings devotional songs for Him. 6

O men, He is the resplendent Lord who has a control over horses and cows, villages and all chariots, brings forth the sun and the dawn, and who orders the waters to flow. 7

O men, He is the resplendent Lord who is invoked both by heaven and earth, both by enemies and friends even whilst encountering with each other, and also by two persons, sitting on the same chariot. 8

O men, He is the resplendent Lord, without whose blessings no man can conquer, and whom the fighters invoke for protection. He is more than a match, or prototype for everyone and He moves even the immovable. 9

O men, He is the resplendent Lord, who destroys with His punitive justice the infidels and who pays Him no homage, and is cruel towards innocent, and virtuous. He does not grant success to the arrogant and is the slayer of the vicious persons. 10

O men, He is the resplendent, who finds out the arrogant clouds of devilish tendencies concealed in the dark rocks of sin for long forty autumns. He destroys the sleeping venomous serpent born of evils, growing in strength and blocking the way of the flow of divine light. (The *resplendent* here in this verse may also be the sun who ultimately wins over the clouds, thickly wide-spread for forty days). 11

यः सप्तरीश्मिर्वृषभस्तुविष्मान्वास्तृजत्सर्तवे सप्त सिन्धून् ।
 यो रौहिणमस्फुरद्बज्रबाहुयामारोहन्तं स जनास इन्द्रः ॥१२॥
 द्यावां चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
 यः सोमपा निंचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१३॥
 यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
 यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥१४॥
 यः सुन्वते पचते दुध आ चिद्वाजं ददर्शि स किलासि सत्यः ।
 वयं ते इन्द्र विश्वहं प्रियांसः सुवीरांसो विदधमा वंदम ॥१५॥

yāḥ saptāraṣmīr vṛishabhās tūvishmān
 avāsrījat sártave saptā síndhūn | yó rauhiṇām āsphurad vá-
 jrabāhur dyām āróhantam s. j. í. || 12 || dyāva cid asmai
 prithivī namete śuśhmāc cid asya párvatā bhayante | yāḥ
 somapā nicitó vájrabāhur yó vájrahastah s. j. í. || 13 || yāḥ
 sunvántam ávati yāḥ pácantam yāḥ śānsantam yāḥ śaśa-
 mánām ūtí | yásya bráhma vārdhanam yásya sómo yásye-
 dām rádhaḥ s. j. í. || 14 || yāḥ sunvaté pácate dudhrá á cid
 vájam dárdarshi sá kílāsi satyāḥ | vayām ta indra viṣvāha
 priyāsaḥ suvīrāso vidātham á vadema || 15 ||

(१३) त्रयोदशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य शौनको युत्समद ऋषिः । इन्द्रो देवता । (१-१३) प्रथमादि-
 द्वादशार्चा जगती. (१३) त्रयोदशार्च त्रिष्टुप् छन्दसी ॥

४१०॥

ऋतुर्जनित्री तस्या अपस्पतिं मधू जात आविश्यासु वर्धते ।
 तदाह्ना अभवत्पिप्युषी पयोऽशोः पीयूषं प्रथमं तदुक्थ्यम् ॥१॥

13.

Ritúr jānitri tāsya apās pári makshī jāta āviṣad yāsu
 vārdhate | tād āhanā abhavat pipyūshī páyo 'nśoh pīyī-
 ... prathamam tād ukthyam || 1 ||

O men, He is the resplendent, who with His majestic strength controls with seven reins and sends down the seven streams of light to flow forth. He with the bolt in His arms invigorates the ascending clouds. 12

O men, He is the resplendent Lord, before whom bend all the powers of celestial and terrestrial regions. He is widely known as the cherisher of all benevolent thoughts and deeds bearing the bolt of punitive justice in His hands. 13

O men, He is the resplendent Lord, who with His help favours a devotee who repeatedly sings devotional prayers, performs benevolent acts, and verily toils for the Lord. He is the one whom the devotional prayers and our benevolent deeds exhilarate. 14

O resplendent Lord, you indeed are difficult to approach, and a true benefactor, and bestower of sustenance on him who offers the libations of selfless acts in life, and who ripens his devotion to you. May we always be dear to you and sing a hymn in the congregational hall of worship and be endowed with brave posterity. 15

13

The rainy season is the mother of nectar, which as soon as born of her, enters into the waters. The mother cherishes this nectar, the first essence of it, and hence all praises to it. 1

स॒ध्री॒मा य॑न्ति॒ परि॒ विभ्र॑न्तीः प॒यो वि॒श्वप्स॑न्याय प्र भ॑रन्त भो॒र्जन॑म् ।
 स॒मानो॑ अध्वा प्र॒वता॑मनु॒प्यदे॒ यस्ता॑कृ॒णोः प्र॒थमं॑ सा॒स्युक्थ्यः॑ ॥२॥
 अन्वे॑को वद॒ति यद्वा॑द॒ति तद्वा॑प॒ मिन॑न्त॒र्दपा॑ एकं ई॒यते॑ ।
 वि॒श्वा एक॑स्य वि॒नुद॑स्ति॒तिक्ष॑ते यस्ता॑कृ॒णोः प्र॒थमं॑ सा॒स्युक्थ्यः॑ ॥३॥

sadhrīm ā yanti pári
 bíbhratīḥ páyo viśvápsnyāya prā bhāranta bhōjanam | sa-
 mānó ádhvā pravātām anushyāde yás tákṛiṇoḥ prathamám
 sāsya ukthyāḥ ॥ 2 ॥ ánv éko vadati yád dádati tád rūpá
 minán tádapā éka īyate | víśvā ékasya vinúdas titikshate
 yás tákṛi° ॥ 3 ॥

प्र॒जाभ्यः॑ पु॒ष्टिं वि॒भज॑न्त आ॒मते॒ रयि॑मिव पृ॒ष्ठं प्र॒भव॑न्तमा॒यते॑ ।
 अ॒सिन्व॑न्द॒ष्टैः पि॒तुर॑स्ति भो॒र्जनं॑ यस्ता॑कृ॒णोः प्र॒थमं॑ सा॒स्युक्थ्यः॑ ॥४॥
 अ॒थाकृ॑णोः पृथि॒वीं सं॒दृशे॑ दि॒वे यो धौ॑ती॒नाम॑हि॒हृन्ना॑रिण॒कप॑थः ।
 तं त्वा॒ स्तोमै॑भि॒रुद॑भिर्न वा॒जिनं॑ दे॒वं दे॒वा अ॑ज॒नन्ता॑स्युक्थ्यः ॥५॥

prajābhyah pushtīm vibhājanta āsate ra-
 yīm iva priśthām prabhāvanta āyatē | āsinvan dānshṭraiḥ
 pitúr atti bhōjanam yás tákṛi° ॥ 4 ॥ ádhākṛiṇoḥ prithivīm
 samdṛśe divé yó dhauntīm ahiham āriṇak pathāḥ | tām
 tvā stómehir udābhir ná vājīnam devām devā ajanan sāsya
 ukthyāḥ ॥ 5 ॥

॥११॥ यो भो॒र्जनं॑ च द॒यसे॑ च व॒र्धन॑मा॒र्द्राद॑ शु॒क्लं म॒धुम॑दु॒दोहि॑थ ।
 स शे॒वधि॑ नि दधि॑षे वि॒वस्व॑ति वि॒श्वम्ये॑कं ई॒डिषे॑ सा॒स्युक्थ्यः॑ ॥६॥

yó. bhōjanam ca dāyase ca vārdhanam ādrād ā sú-
 shkam mádhumad dudóhitha | sá šovadhīm ní dadhishe vi-
 vásvati víśvasyaika īśishe sāsya u. ॥ 6 ॥

The rivers flowing together bearing this nectar come from all around, and offer their waters to the sea, which are its food. The flow of all these channels is directed towards the same sea. O resplendent Lord, all this goes on according to your first assignment and hence all praises to you. 2

One worshipper speaks about that which he offers; another moves about, supervising the forms of oblations, the third one removes all the deficiencies of the two. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 3

They (the house-holders) continue distributing nourishment to the people, whilst (the priests) offer ample and sustaining presents to the guest, the sacred fire, who relishingly masticates (and thus consumes) the food offered by the patron. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 4

Indeed you make the earth visible in the celestial region, you set open the paths of the on-rushing streams of virtues. O destroyer of the dragon of evils, the learned priests exalt you with sacred hymns as people offer water to a thirsty horse. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 5

You give food and prosperity to the worshipper and you milk out dry and sweet corn from the wet plants. You grant riches to the priest. You are the sole sovereign of the whole world. O resplendent Lord, this goes on according to your first assignment and hence all praises to you. 6

यः पुष्पिणींश्च प्रस्यश्च धर्मणाधि दाने व्यवनीरधायः ।
 यश्चाममा अजंनो दिद्युतो दिव उरुर्व्यो अभितः सास्युक्थ्यः ॥७॥
 यो नर्मरं सहवसुं निहन्तेव पृथार्यं च दासवेद्याय चावहः ।
 ऊर्जयेन्त्या अपरिविष्टमास्यमुतेवाय पुरुकृत्सास्युक्थ्यः ॥८॥

yāḥ pushpīnīś ca pra-
 svāś ca dhārmanādhi dāne vy āvanīr ādhārayaḥ | yāś cā-
 samā ājano didyūto divā urūr ūrvāñ abhītaḥ s. u. || 7 || yō
 narmarām sahāvasuṃ nihantave pṛikshāya ca dasāveśaya
 cāvahaḥ | ūrjāyantya āparivishṭam āsyām utaivādyā purukṛit
 s. u. || 8 ||

शतं वा यस्य दश साकमाय एकस्य श्रुष्टौ यदं चोदमाविथ ।
 अरजो दस्यून्तसमुनन्दुभीतये सुप्रव्यो अभवः सास्युक्थ्यः ॥९॥
 विश्वेदनु रोधना अस्य पौंस्यं ददुरस्मै दधिरे कृत्वे धनम् ।
 षष्ठस्तन्ना विष्टिरः पञ्च संदशः परि परा अभवः सास्युक्थ्यः ॥१०॥

śatām vā yāsyā dāśa sakām ādya ēkasya śru-
 śṭau yād dha codām āvitha | arajjau dāsyaū sām unah
 dabhītaye supravyo abhavaḥ s. u. || 9 || viśvéd ānu rodhanā
 asya paūnsyaṃ dadūr asmai dadhiré kṛitnāve dhānam |
 śhāl astabhnā viśṭīraḥ pañca samdṛiṣaḥ pāri paró abha-
 vaḥ s. u. || 10 ||

॥१२॥ सुप्रवाचनं तव वीर वीर्यं यदेकेन कृतुना विन्दसे वसु ।
 जातूष्ठिरस्य प्र वयुः सहस्वतो या चकर्थ सेन्द्र विश्वास्त्युक्थ्यः ॥११॥

supravācanām tāva vira vīryam yād ēkena krātunā vin-
 diśe vāsu | jātūśṭhirasya prā vāyaḥ sāhasvato yā cakārtha
 sēndra viśvāsy nkthyāḥ || 11 ||

You are the Lord who has by culture caused the flower and fruit plants to spread over the fields and also generated the various luminaries of the celestial region, and who has created the wide-stretched mountains; and hence all praises to you. 7

You are the one who without hesitation has violently crushed cruel men and along with them their rich treasures, with your sharpened thunder-bolt (the clear out punitive laws) for purposes of the defence of sacred possessions of the virtuous and for the destruction of evil forces, and hence all praises to you. 8

O resplendent Lord, you bind the undisciplined in a bond. You have the pleasure of being assisted by ten-hundred (1000) natural forces for the protection of the helpless one. You are the one by whom all are to be fed, and you are the protector of the worshipper. For the sake of your devotee, you have cast the evil forces into unfettered captivity. You alone are to be approached by all and hence all praises to you. 9

All obstacles yield to your manly strength, and all the virtuous lay before you, the victor, all their possessions. You are the door of mighty deeds and uphold the regions of the six extensions or cardinal points and offer protection to the five classes of men who look up to you and hence all praises to you. 10

The valour of yours is laudable, O hero, with your single effort you acquire all the wealth that you wish. You are powerful, and you accept the offerings of one who is firm in his devotion. Such are your multifarious performances, and as such, all praises to you. 11

अरमयः सरपमस्तरोय कं तुर्वीतये च वय्याय च स्तुतिम् ।
नीचा सन्तमुदनयः परावृजं प्रान्धं श्रोणं श्रवयन्त्सास्युक्थ्यः ॥१२॥
अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वस्य्यम् ।
इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्देम विदथे सुवीराः ॥१३॥

áramayah sárapasas tārāya
kām turvítayo ca vayyāya ca srutīm | nīcā sántam úd ana-
yah parāvṛjāṃ prāndhām śroṇām śravāyan s. u. || 12 ||
asmābhyam tād vāso dānāya rādhaḥ sām arthayasva bahú
te vasavyām | indra yāc citrām śravasyā ānu dyūn bṛi-
hād vadema v. s. || 13 ||

(१४) चतुदशं सूक्तम्

(१-१२) द्वादशर्वेद्यास्य सूक्तस्य शौक्को गृत्तमद् ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अध्वर्यवो भरतेन्द्राय सोममामत्रेभिः सिञ्चता मय्यमन्त्रः ।
कामी हि वीरः सदेमस्य पीतिं जुहोत वृष्णे तदिदेष वंष्टि ॥१॥
अध्वर्यवो यो अपो वंविवांसं वृत्रं जघानाशान्येव वृक्षम् ।
तस्मा एतं भरत नृशाय एष इन्द्रो अर्हति पीतिमस्य ॥२॥

14.

Ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcatā
mádyam ándbah | kāmí hí viráh sádām asya pítim juhóta
vṛśhṇe tād íd eshá vasṭhi || 1 || ádhvaryavo yó apó vavri-
vānsam vṛitrām jaghānāśānyeva vṛikshām | tasmā etām
bharata tadvaśāyañ eshá indro arhati pítim asya || 2 ||

You are the one who regulates the flowing waters for an easy crossing for the benefit of courageous and benevolent persons. You are also well-known for bringing up the forlorn or destitute who has been blind and crippled and cast down under the burden of miseries and lowliness of affliction; you are such, and hence all praises to you. 12

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise, sing out brilliant hymns in the congregation. 13

14

O presenters of offerings, sing your devotional songs to the resplendent Lord. Pour out the intense love of your heart before the Lord, for the sovereign Lord is always pleased to entertain your love. Offer Him with dedication as He always prefers you to do it. 1

O worshippers, sing your devotional songs to the resplendent Lord, who loves to hear them. He destroys the devil of ignorance which obstructs the path of virtuous thoughts as the lightning burns a tree. The resplendent Lord is worthy of the enjoyment of these laudations. 2

अध्वर्यवो यो दधीकं जुघान यो गा उदाजुदप हि वल वः ।
 तस्मा एतमन्तर्गिधे न वातमिन्द्र सोमैर्गणुत जूर्न वसैः ॥३॥
 अध्वर्यवो य उरणं जुघान नवं चक्ष्वांसं नवतिं च शहून् ।
 यो अबुदमव नीचा ववाधे तमिन्द्रं सोमस्य भूधे हिनोत ॥४॥

ádhvaryavo yó dr̥b̥hikam jaghána yó gā udājad āpa hí va-
 lám váḥ | tasmā etām antárīkṣhe ná vātam índram sómair
 órṇuta jūr ná vástraiḥ || 3 || ádhvaryavo yá úraṇam jaghána
 náva cakhvānsam navatīm ca bāhūn | yó árbudam áva
 nīcā babādhé tám índram sómasya bhr̥ithé hinota || 4 ||

अध्वर्यवो यः स्वश्रं जुघान यः शुष्णमशुषं यो व्यंसम् ।
 यः पिप्पु नमुचिं यो रुधिका तस्मा इन्द्रायान्वसो जुहोत ॥५॥
 अध्वर्यवो यः शतं शम्बरस्य पुरो विभेदाश्मनेव पूर्वीः ।
 यो वचिनः शतमिन्द्रः सहस्रमपावपद्भरता सोममस्मै ॥६॥

ádhvaryavo yāḥ sv āṣṇam jaghána yāḥ ṣúṣṇam aṣúṣham
 yó vyānsam | yāḥ pīprum námuciṃ yó rudhikrām tasmā
 índrāyāndhaso juhota || 5 || ádhvaryavo yāḥ ṣatām śambara-
 sya pūro bibhédāśmaneṣa pūrvīḥ | yó varcīnaḥ ṣatām ín-
 draḥ sahásram apāvapad bhárata sómam asmai || 6 ||

॥१४॥ अध्वर्यवो यः शतमा सहस्रं भूम्या उपस्थेऽवपजघ्नवान् ।
 कुत्सस्यायोरतिथिगवस्यं वीगन्यावृणुभरता सोममस्मै ॥७॥
 अध्वर्यवो यन्नरः कामयाध्वे श्रुष्टी वहन्तो नशथा तदिन्द्रे ।
 गर्भस्तिपूतं भरत श्रुतायेन्द्राय सोमं यज्यवो जुहोत ॥८॥

ádhvaryavo yāḥ ṣatām ā sahásram bhūmyā upásthé 'va-
 paj jaghanvān | kútsasyāyór atithigvāsya virān ny ávṛiṇag
 bhárata sómam asmai || 7 || ádhvaryavo yān naraḥ kāmāyā-
 dhve ṣṛuṣṭī váhanto naśathā tát índre | gābbastipūtam
 bharata śrutāyéन्द्रāya sómam yajyavo juhota || 8 ||

O worshippers, sing your devotional songs to the resplendent Lord, who destroys wild tendencies and who restores to us the lost wisdom and subdues passions. Sing profusely His praises and fill His heart with your love like the wind filling the firmament. Pour out your love and cover the Lord with it as a disabled and sick person covers himself with garments. 3

O worshippers, when our devotional songs are sung, may you invoke the resplendent Lord, who destroys the obstructive forces possessing ninety-nine arms, and cast the serpent-like dark forces down head-long. 4

O worshippers, pour out the delightful devotional songs to that resplendent Lord, who easily dispels obstinacy and exploitation; who subdues violence, ego, everclinging evils and obstacles. 5

O worshippers, sing your devotional songs to the resplendent Lord who, as if, with a stone batters hundreds of strong holds of law-breaking tendencies and who humbles down a hundred-thousand forces of blazing evils. 6

O worshippers, sing your devotional songs to that victorious Lord, who dispels and destroys and thus uproots hundreds and thousands of aggressors, and who humbles down the forces opposing the virtues of generosity, liveliness and hospitality. 7

O the leading worshippers, you obtain from the resplendent Lord whatever you desire when you bring your offerings willingly to Him. Sing the devotional songs and dedicate your sanctified actions and offer them to the adorable Lord, O priests.

अध्वर्यवः कर्तॄणा श्रुष्टिर्मस्मै वने निपूतं वन उन्नयध्वम् ।
 जुषाणो हस्त्यमभि वावशे व इन्द्राय सोमं मदिरं जुहोत ॥९॥
 अध्वर्यवः षयसोध्वर्यथा गोः सोमेभिरीं पृणता भोजमिन्द्रम् ।
 वेदाहर्मस्य निभृतं म एतद्वित्सन्तं भूयो यजतश्चिकेत ॥१०॥

ádhar-

yavaḥ kártanā śrushtīm asmai vāne nípūtam vāna ún na-
 yadhvam | jushāṇó hástyam abhí vāvaṣe va índrāya sómam
 madiráṁ juhota || 9 || ádhvaryavaḥ páyasódhar yáthā góḥ
 sómebhir im priṇatā bhojám índram | védāhám asya ní-
 bhṛitam ma etád dítsantam bhūyo yajatáś ciketa || 10 ||

अध्वर्यवो यो दिव्यस्य वस्वो यः पार्थिवस्य क्षम्वस्य राजा ।
 तमूर्दरं न पृणता यवेनेन्द्रं सोमेभिस्तदपो वो अस्तु ॥११॥
 अस्मभ्यं तद्वसो दानाय राधः समर्थयस्व बहु ते वसुध्वम् ।
 इन्द्र यच्चित्रं श्रवस्या अनु द्यून्बृहद्वदेम विदधे सुवीराः ॥१२॥

ádhvaryavo yó divyásya vásvo yáḥ párthivasya kshámya-
 sya rájá | tám ūrdaram ná priṇatā yáveuéndram sómebhis
 tád ápo vo astu || 11 || asmábhyam tád — || 12 ||

(१५) पञ्चदशं सूक्तम्

(१-१०) दशार्चत्यास्य सूक्तस्य गौतमो गृत्तमद ऋषिः । इन्द्रो देवता । विष्णुर् हन्तः ॥

॥१५॥ प्र घा न्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् ।
 त्रिकद्रुकेष्वपि वत्सुनस्यास्य मदे अहिमिन्द्रो जघान ॥१॥

15.

Prá ghā nv áśya maható maháni satyá satyásya kára-
 nāni vocam | trīkadrukeshv apibat sutásyāsya máde áhim
 índro jaghāna || 1 ||

O worshippers, just as medicinal offerings to a fire are crushed, washed with water and purified and lifted up in ladles, so may your devotional songs, free from malice and hatred, be offered to the resplendent Lord, who when well-pleased, gladly accepts it from your hands. 9

O worshippers, may you offer to the bountiful resplendent Lord your sweet devotional songs, like the udder of a cow getting filled with milk. May He liberally accept our devotions, so affectionately offered to Him, and may He say in acknowledgement, "I know him, I am sure of this, and I would surely give him more". 10

O worshippers, may you offer to the bountiful resplendent Lord, who is master of the treasures of heaven, mid-heaven and also of the earth. May you offer your songs so profusely as people fill the granary with corn. May such (pious) act be for your good. 11

O resplendent Lord, may you set aside that treasure for a gift to us. Ample is your wealth. May you willingly and kindly grant us that wealth day by day. May we be endowed with brave sons and in your praise sing out brilliant hymns in the congregation. 12

15

I proclaim the praise of the great and authentic deeds of the resplendent Lord, who is an embodiment of truth. In three regions He partakes of the divine bliss, and exhilarated by it, He destroys the serpentine devil of evils. 1

अ॒व॒ंशे द्या॑मस्त॒भाय॑द्ब्र॒ह्मन्त॒मा रो॑द॒सी अ॒पृ॒णद॒न्त॒रिक्ष॑म् ।
 स धा॑रय॒त्पृथि॑वीं प॒प्रथ॑च्च सोम॒स्य ता म॒दु इन्द्र॑श्चकार ॥२॥
 सञ्चै॒व प्रा॒चो वि मि॑माय॒ मानै॑र्व॒ज्रेण॑ खान्य॒तृण॑न्न॒दीना॑म् ।
 वृथा॑सृज॒त्पृथि॑भिर्दी॒र्घ्यायैः॑ सोम॒स्य ता म॒दु इन्द्र॑श्चकार ॥३॥
 स प्र॒योळ्ढ॒न्परि॑गत्या॒ दूभी॑तेर्वि॒श्वम॑धा॒गायु॑धमि॒द्वे अ॒ग्नौ ।
 सं गो॒भिर॑श्वैर॒सृज॑द्रथे॒भिः सोम॒स्य ता म॒दु इन्द्र॑श्चकार ॥४॥
 स ॐ म॒हीं धु॒निमे॒तोर॑र॒म्यात्सो॑ अ॒स्त्रातृ॑न॒पारय॑त्स्व॒स्ति ।
 त उत्स्रा॑य॒ रयि॑म॒भि प्र त॑स्थुः सोम॒स्य ता म॒दु इन्द्र॑श्चकार ॥५॥

avaṁśe dyām astābhāyad bṛhāntam
 ā ródasi aprīṇad antáriksham | sá dhārayad prithivīm pa-
 práthac ca sómasya tá máda índraṣ cakāra || 2 || sádmeva
 práco ví mimāya mánair vájreṇaḥ khāny atrīṇan nadínām |
 vṛithāsṛijat pathíbhir dirghayāthasḥ sómasya tá — || 3 || sá
 pravollhṛín parigátyā dabhíteṛ víṣvam adhāg áyudham iddhé
 agnaú | sám góbbhir áṣvair asṛijad ráthebhiḥ só° || 4 || sá im
 mahīm dhúnim étor aramṇāt só asnātīn apārayat svastí |
 tá utsnáya rayīm abhí prá tasthuḥ só° || 5 ||

॥६॥ सो॒द॒ञ्च॑ सि॒न्धुम॑रि॒णान्म॑हृ॒त्वा व॒ज्रेणा॑न॒ उ॒षसः॑ सं पि॒पेष॑ ।
 अ॒ज॒व॒सो ज॒विनी॑भिर्वि॒वृश्च॑न्त्सोम॒स्य ता म॒दु इन्द्र॑श्चकार ॥६॥
 स वि॒द्वाँ अ॒प॒गो॒हं क॒नीना॑मा॒विर्भव॑न्नु॒दति॑ष्ठ॒त्परा॑वृक् ।
 प्र॒ति श्रो॑णः स्था॒द्वय॑न॒गंच॑ष्ट सोम॒स्य ता म॒दु इन्द्र॑श्चकार ॥७॥

sódañcam síndhum ariṇān mahitvá vájreṇāna ushásah
 sám pipesha | ajaváso javínibhir vivṛiṣcān só° || 6 || sá vid-
 vāñ apagohām kanínām āvír bhāvann úd atishṭhat parā-
 vṛik | práti śroná sthād vy ānág acasṭa só° || 7 ||

He establishes heaven and supports the space. With His power, He fills the inter-space, heaven and earth (with His light). He has upheld and extended the wide earth. All this He does in the ecstasy of His benign bliss. 2

Like buildings He has measured out the space (eastern and other quarters), and He has dug the beds of rivers with His adamantite bull-dozers, and has sent them forth by the long-continued paths. All this He does in the ecstasy of His benign bliss. 3

Surrounding the malicious forces, which suppress the faculty of right discretion, He burns all the demonic weapons in the kindled fire and restores (the faculty), and enriches it with all its zeal, sustenance and motive power (cows, horses, and chariots). All this He does in the ecstasy of His benign bliss. 4

The resplendent sun slows the velocity. He tranquillizes this great river of toil and turbulence, so that it might be crossed. He conveys across it in safety, those righteous persons who are unable to pass over it and who having crossed it proceed to realize the wealth they have been seeking. All this He does in the ecstasy of His benign bliss. 5

With His strength, the resplendent Lord makes the rivers flow towards the north. He crushes the cart of the dawn with His adamantite radiance, scattering the tardy enemy of darkness with His swift forces. All this He does in the ecstasy of His benign bliss. 6

The eclipsed sun of the divine enlightenment manifests himself and stands up high for revelling with the maiden glories. The crippled lame is enabled to stand upon his legs and the blind now begins to see. All this, He (the resplendent Lord) does in the ecstasy of His benign bliss. 7

भिनद्दलमद्भिरोभिर्गृणानो वि पर्वतस्य दंष्ट्रितान्येरेत ।
 गृणानोधांसि कृत्रिमाणेषां सोमस्य ता मदु इन्द्रश्चकार ॥८॥
 स्वप्नेनाभ्युप्या चुमुरिं धुनिं च जघन्थ दस्युं प्र दभीतिमावः ।
 रम्भी चिदत्र विविदे हिरण्यं सोमस्य ता मदु इन्द्रश्चकार ॥९॥
 नूनं सा ते प्रति वरं जरित्रे दुहीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षा स्तोतृभ्यो मानि धग्भगो नो बृहद्वेदम विदधे सुवीराः ॥१०॥

bhinād

valām āṅgirobhir gṛiṇānó ví párvatasya dṛiṇhitāny airat |
 riṇāg ródhānsi kṛitrimāny eśhām só° ॥ 8 ॥ svāpnenābhyú-
 pyā cūmurim dhūnim ca jaghānta dāsyaṃ prá dabhítim
 āvah | rambhí cid átra vivide hīraṇyaṃ só° ॥ 9 ॥ māmāṃ sá
 te prāti — ॥ 10 ॥

(१९) पोटसं सूक्तम्

(१-९) नवर्चसास्य सूक्तस्य शीनको गुत्समद ऋषिः । इन्द्रो देवता । (१-८) प्रथमाष्टकां जगती,

(९) नवम्याथ त्रिष्टुप ऋक्सौ ॥

॥१७॥

प्र वः सतां ज्येष्ठतमाय सुष्टुतिमग्नायैव समिधाने हविर्भरे ।
 इन्द्रमजुर्यं जरयन्तमुक्षितं मनाद्युवात्मवसे हवामहे ॥१॥
 यस्मादिन्द्राद्ब्रह्मः किं चनेमूते विश्वान्यस्मिन्त्संभृताधि वीर्या ।
 जठरे सोमं तन्वीरे महो महो हस्ते वज्रं भरति शीर्षणि क्रतुम् ॥२॥

16.

Prá vah satām jyésthātamāya sushṭutīm agnāv iva sam-
 idhāné havír bhare | indram ajuryām jaráyantam ukshi-
 tāṃ sanād yúvānam ávase havāmāhe ॥ 1 ॥ yásmād índrād
 bṛihatāḥ kíṃ caném rité víśvany asmin sámbhṛitādhi vír-
 yā | jathāre sómaṃ tanvī sāho máho háste vājram bháratī
 śīrṣaṇi krátum ॥ 2 ॥

Well pleased with the fire-priests, the resplendent Lord dispels dismal darkness. He breaks open the strong gates of the mountain. He casts away the artificial walls of the dark fortresses of evil. All this, He does in the ecstasy of His benign bliss. 8

Having laid laziness and timidity low through sleep, the resplendent Self slays them and preserves the faculty of discretion. His chamberlain, the mind, in this contest finds the golden treasure. All this He does in the ecstasy of His benign bliss. 9

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 10

16

For your protection, O worshippers, I offer an excellent hymn to the resplendent Lord, the best amongst holies, in the same way as an oblation is offered to the kindled ceremonial fire. We invoke, for our protection, that Lord who is ever-youthful, eternal, invincible and powerful destroyer of the evil. 1

All prowess is centred within that mighty resplendent Lord, without whom this world were nothing. He is the embodiment of the benign bliss, carries great strength and energy in His body, bears adamantine forces in His hands and wisdom in His head. 2

न क्षोणीभ्यां परिभवे त इन्द्रियं न संमुह्ये पर्वतेस्त्विन्द्र ते रथे ।
 न ते वज्रमन्वश्नोति वज्रम यदावृषिः पतंसि योजना पुनः ॥३॥
 विश्वे ह्यस्मै यजताय धृष्णवे कर्तुं भर्गन्ति वृषभाय सश्वते ।
 वृषा यजस्व हविषा विदुष्टरः पिबेन्द्र सोमं वृषभेण भानुना ॥४॥

ná kshoníbhyaṁ paribhvé ta indriyaṇi
 ná samudraíḥ párvatair indra te ráthah | ná te váiram ánv
 asnoti káṣ caná yád aśúbhiḥ pátasi yójanā purá || 3 ||
 víṣve hy ásmāi yajatāya dhṛishṇáve krátum bhárantī vṛisha-
 bhāya sáṣcate | vṛisha yajasva havishā vidúṣṭarah píben-
 dra sómam vṛishabhíṇa bhanúnā || 4 ||

वृष्णः कोशः पवते मध्य ऊर्मिवृषभान्नाय वृषभाय पतये ।
 वृषणाध्वर्यु वृषभासो अद्रयो वृषणं सोमं वृषभाय सुश्वति ॥५॥

vṛishṇaḥ kōṣaḥ pa-
 vate mádhva ūrmír vṛishabhānmāya vṛishabhāya pátave |
 vṛishanādhvaryú vṛishabhāso ádrayo vṛishanaṁ sómam vṛi-
 shabhāya sushvati || 5 ||

॥२॥ वृषा ते वज्रं उत ते वृषा रथो वृषणा हरि वृषभाण्यायुधा ।
 वृष्णो मदस्य वृषभ त्वमीशिष इन्द्र सोमस्य वृषभस्य तृष्णुहि ॥६॥
 प्र ते नात्रं न समन्ते वचस्वयं ब्रह्मणा यामि सर्वेनेषु दावृषिः ।
 कुविन्नो अम्य वचंसो निबोधिपदिन्द्रमुत्सं न वसुनः मिचामहे ॥७॥

vṛishā te vājra utā te vṛisha rátho vṛishana hāri vṛisha-
 bhāny áyudhā | vṛishṇo mādasya vṛishabha tvām īṣisha ín-
 dra sómasya vṛishabhāsyā tṛipṇuhi || 6 || prá te nāvam ná
 sámāne vacasyúvam bráhmaṇa yāmi sávaneshu dádhṛishih |
 kuvín no asyá vácaso nibódhishad índram útsam ná vásu-
 naḥ sicāmahe || 7 ||

O resplendent Lord, your might is not over-come by heaven and earth and when you traverse many leagues with speed, your chariot is not stopped by oceans and mountains, and nobody can escape from your laws of punitive justice. 3

All devotees offer worship to this hero, the resplendent Lord, who is adorable, powerful, munificent and ready to help. You, wise and liberal, are expected to worship this Lord with oblations. May you, resplendent Lord, showerer of blessings, accept our devotional songs with compassion and affection. 4

(From the heart of the devotees) the stream of devotional emotions, strength-giving and sweet, is flowing towards the resplendent Lord, who would gladly accept it with his affectionate response. May these emotions be expressed out of our heart in the same way as the two priests (a priest with his assistant) express the juice out of the invigorating medicinal herbs with the help of strong pressing stones. 5

Shower of bounties is your adamant weapon and shower of blessings is your chariot; and so are your horses and armoury. You are the Lord of the spiritual happiness. May you enjoy to your satisfaction your own benign bliss. 6

I sing forth to you an eloquent hymn on my success in this struggle of life carrying me across like a boat. I approach you being bold, with a hymn of prayers for your acceptance and appreciation. We pour out libations to the resplendent Lord, who is a receptacle of treasure as a well is of water. 7

पुरा संवाधादभ्या वेवृत्स्य ना धेनुर्न वत्सं यवमस्य पिप्युषी ।
 सकृत्सु ते सुमतिभिः शतक्रतो सं पत्नीभिर्न वृषणो नसीमहि ॥८॥
 नूनं सा ते प्रति वरं जज्ञिरे वृहीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षां स्तोतृभ्यो माति धग्भगो नो वृहद्देम विदधे सुवीराः ॥९॥

purā sambādhād abhy ā vavṛitsva no
 dhenúr ná vatsám yávasasya pipyúshī | sakṛt sú te suma-
 tībhiḥ śatakrato sām pātnībhir ná vṛiṣhaṇo nasīmahī || 8 ||
 nūnām sá — || 9 ||

(१७) समदशं सूक्तम्

(१-९) नवर्चास्यास्य सूक्तस्य शीनको वृत्समद क्रतिः । इन्द्रो देवता । (१-७) प्रथमादिमत्तर्चा जगती,
 (८-९) अष्टमीनवम्योश्च त्रिष्टुप् छन्दसी ॥

॥१९॥ तदस्मै नव्यमङ्गिरस्वदर्चत शुष्मा यदस्य प्रबधोदीरते ।
 विश्वा यद्रोत्रा सहसा परिवृता मदे सोमस्य दंष्ट्रितान्यैरयत् ॥१॥
 स भूतु यो ह प्रथमाय धायस ओजो मिमानो महिमानमातिरत् ।
 शूरो यो युत्सु तन्वं परिव्यत शीर्षाण्यं मंहिना प्रत्यमुञ्चत ॥२॥
 अर्चकृणोः प्रथमं वीर्यं महद्यदस्याग्रे ब्रह्मणा शुष्ममैरयः ।
 रथेष्ठेन हर्यश्चेन विच्युताः प्र जीरयः सिस्त्रते सध्र्यक पृथक् ॥३॥

17.

Tād asmai nāvyaṁ āṅgirasvād arcata śuśhmā yād asya
 prathānāthodīrate | viśvā yād gotrā sāhasā parivṛitā mād-
 e sōmasya dṛiṇhitāny aīrayat || 1 || sá bhūtu yó ha pratha-
 māya dhāyasa ójo mīmāno mahimānam ātirat | śūro yó yutsú
 tanvām parivyāta śirshāṇi dyām mahinā prāty amuñ-
 cata || 2 || ādhakṛiṇoḥ prathamām vīryām mahād yād asyāgre
 brāhmaṇa śuśhmam aīrayaḥ | ratheshthēna hāryaṣvena ví-
 cyutāḥ prā jīráyaḥ sisrate sadhryāk prīthak || 3 ||

May you conduct us to safety before the calamity comes, as a cow grazing in a meadow leads her calf (out of peril). O performer of hundreds of selfless actions, may we well receive your favours, as wives receive their loving husbands. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly at this sacred assembly and be blessed with worthy descendents. 9

17

Like the fire-priests, sing a new hymn in honour of Him who has been maintaining His energies as such from immemorial times, and who breaks open with His strength all the hurdles and obstacles under the ecstasy of His divine bliss. 1

May that resplendent Lord be exalted, who manifesting His glory exhibits His might in His ecstasy of divine bliss and who stands self-defended in combats, and who by His greatness sustains the heaven, as if, on His head. 2

That great prowess you have displayed first to the worshipper in his presence, and when he sees you approaching, seated, as if, on a solar chariot, his evil thoughts of once are hurled down, get scattered and finally disappear by the spell of the prayerful hymns. 3

अधा यो विश्वा भुवर्नाम मज्मनेशानकृत्प्रवया अभ्यवधेत ।
 आध्रोदसी ज्योतिषा वह्निरानतोत्सीव्यन्तसीसि दुधिता समव्ययत् ॥४॥
 स प्राचीनान्पर्वतान्दृढांजमाधराचीनमकृणोदुपासयः ।
 अधारयत्पृथिवीं विश्वधायसमस्तभ्रान्मायया द्यामवस्रसः ॥५॥

ádhā yó

vīśvā bhúvanābhi majmāneśānakṛt prāvayā abhy ávar-
 dhata | ád ródasi jyótisha váhnir átanot sívyan támānsi dú-
 dhitā sām avyayat || 4 || sā prācīnan pārvatan driṇhad ója-
 sādharācīnam akṛiṇod apām āpaḥ | ádharayat pṛithivīm
 vīśvād bhāyasam ástabhnan māyāyā dyām avasrásaḥ || 5 ||

॥२०॥ मास्मा अरं बाहुभ्यां यं पिताकृणोद्विश्वस्मादा जनुषो वेदमस्पृश ।
 येना पृथिव्यां नि किविं जयभ्यः वज्रेण हव्यवृणक्तुविष्वणिः ॥६॥
 अमाजृश्व पित्रोः सचा मनी समानादा मदसस्त्वामिये भगम् ।
 कृधि प्रकृतमुप मास्या ॥ इति भारं तन्वाडं येन मामहः ॥७॥

sāsmā áram bāhūbhyām yām pitākṛiṇod vīśvasmad á
 janúsho védasas pári | yéna pṛithivyām ní krívim śayá-
 dhyai vājreṇa hatvy ávṛiṇak tuviśhvāṇiḥ || 6 || amajūr iva
 pitrōḥ sáca satí samanád á sádasas tvām iye bhagam | kṛi-
 dhí praketaṁ úpa masy á bhara daddhí bhagām tanvo
 yéna māmāhaḥ || 7 ||

भोजं त्वामिन्द्र वयं हुवेम इतिप्रमिन्द्रापांसि वाजान् ।
 अविद्धीन्द्र चित्रया न ऊती कृधि वृषसिन्द्र वस्यसो नः ॥८॥
 नूनं सा ते प्रति वरं जरित्रे दुहीर्यादन्तु दक्षिणा मघोनी ।
 शिक्षो स्तोतृभ्यो माति धग्भगो नो बृहद्वेदम विदथे सुवीरः ॥९॥

bhojām tvām indra vayām huvema da-
 dīś tvām indrápaṇsi vājan | aviddhīndra citráya na ūtí
 kṛidhí vṛishann ind-a vásyaso naḥ || 8 || nūnām sá --
 || 9 ||

He (the resplendent) with His prowess, supremacy and sovereignty maintains a control over all the worlds. He sustains earth and heaven with His effulgent light, and scattering the malignant gloom and darkness, He pervades the entirety. 4

He with His might makes firm the shaky and unstable mountains. He channels downwards the course of the waters. He controls the earth that nourishes us all, and with His skill, stays the heaven from falling. 5

Quite powerful is He for the protection of this world, of which He is the sole defender, and which He has fabricated with His own prowess for the sake of mankind, and over whom He is supreme by His wisdom. He also with His thunder, strikes the malicious with His adamant forces, and consigns them to eternal sleep on the earth. 6

I pray you for good fortune, as a maiden that remains unmarried and grows old in the house of her parents and prays to get a husband. May you give us the inner vision by which we become prosperous and bodily strong. By these blessings, you have been honouring your worshippers. 7

Let us invoke you, O bounteous resplendent Leader. You are the giver of works (opportunities) and foods. May you help us, O leader, with manifold assistance, affluence, and happiness. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshipper. May not your grace keep us out of reward. May we sing your glory loudly at the sacred assembly and be blessed with worthy descendents. 9

(१८) भण्डिसूक्तम्

(१-१) नवमेऽरं गन्धर्वः शान्तो ह्यस्य भद्रः अपि । इन्द्रो देवः स । वरुणः पृथिवी ॥

१७.१॥

प्रा॒ता रथो॑ नवो॑ योजि॑ सस्त्रि॒श्वत॑र्यु॒गस्त्रि॑क॒शः । सु॒प्तरे॑श्मिः ।
 द॒शरि॑त्रो मनु॒ष्यः स्व॑र्षाः स इष्टि॒भिर्म॑तिभी॒ र॒हो भू॑त् ॥१॥
 सा॒स्मा अ॑रं प्रथ॒मं स द्वि॑तीयमु॒तो तृ॒तीयं॑ मनु॒षुः स हो॑ता ।
 अ॒न्यस्या॑ गर्भ॒मन्य॑ ऊं जन॒न्त॒ सो अ॒न्येभिः॑ स॒वते॑ जे॒न्यो वृषा॑ ॥२॥

18.

Prātā rātho nāvo yoji sāsniṣ cātaryugas trikaśaḥ sap-
 tāraśmih | dāśāritro manushyaḥ svarshāḥ sā ishtībhir ma-
 tībhi rānhyo bhūt || 1 || sāsmā āram prathamam sā dvitīyam
 utō tṛtīyam mānushaḥ sā hōtā | anyāsyā gorbham anyā u
 jananta sō anyēbhiḥ sacate jēnyo vṛiṣhā || 2 ||

ह॒री तु॑ कं॒ रथ॒ इन्द्र॑स्य योज॒मायै॑ सू॒क्तेन॒ वच॑सा नवे॑न ।
 सो पु॒ त्वा॒मत्र॑ ब॒हवो॑ हि वि॒प्रा नि॑ री॒मन्य॑ज॒माना॑मो अ॒न्ये ॥३॥

hārī nū kam
 rātha indrasya yojam ayaī sūktēna vā vena | mō shū
 tvām ātra bahāvo hī viprā nī rīmanas yujanāso anyē
 || 3 ||

आ द्वा॒भ्यां ह॒रिभ्या॑मिन्द्र॒ या॒भ्या च॑तु॒र्भिर्ग॒ अ॒ष्टि॒र्हय॑मानः ।
 आष्टा॒भिर्द॒शभिः॑ सोम॒पेय॑मयं सु॒तः सु॑म॒क्त्वा मा॑ सु॒ध॒म्यः ॥४॥
 आ विं॒शत्या त्रि॑गता॒ या॒ष्ट्यर्वा॑डा च॒त्वारिं॑शता ह॒रिभि॑र्यु॒जानः॑ ।
 आ प॑ञ्चा॒गता॑ मु॒ग्धेभि॑रिन्द्रा प॒ष्ट्या स॑प्त॒त्या सोम॑पेयम् ॥५॥

a dvābhyām hāribhyām indra yāhy ā āstībhir ā shad-
 bhīr huyāmānaḥ | āṣṭābhīr daśābhiḥ ayam
 sūtāḥ sumakha mā mṛidhas kaḥ || 4 || ā viṁśatyā trīṁśātā
 yāhy arvān ā catvāriṁśātā hāribhiḥ yujanāḥ | ā pañcāśātā
 surāthebhir indrā shashtyā saptatyā somapeyam || 5 ||

In the morning the new and splendid chariot is harnessed, furnished with four yokes, three whips, seven reins, ten wheels, beneficial to mankind. May it confer happiness and be sanctified with solemn ceremonies and praises. (The verse indicates the chariot of the sun, the chariot of human body and the sacrifice). 1

That (chariot) is worthy of the resplendent sun, the great beneficiaries of mankind, to carry him through the first, the second, and even the third. The embryo of one is hatched by someone else. He goes as a noble bull. The victorious (chariot of the sun) the showerer of benefits, coordinates with the movements of other heavenly bodies. (The sun measures the universe in three steps; first step, at the morning rise, the second at the midnoon, zenith, and third at the evening setting). 2

May I now harness by means of a well-chanted new hymn the tawny horses of the sun's brilliant chariot, so that he (the resplendent sun) continues to proceed on his journey. Amongst us here are many worthy poets and priests. Beware of other institutors of sacred rites, lest they tempt you away. 3

O resplendent sun, the performer of the cosmic sacrifice, may you being invoked, come on a chariot driven by two, by four, by six, by eight or ten horses; may you come to accept precious offerings of cosmic saps, but do not scorch us to the extreme. 4

Come hither yoking your chariot with twenty, thirty, forty, fifty, sixty or seventy horses, O resplendent sun, to accept the cosmic saps. 5

आशीत्या नवत्या याह्यर्वाङ्गा शनेन हरिभिरुह्यमानः ।
 अयं हि ते शुनहोत्रेषु सोम इन्द्र त्वाया परिपक्तो मदाय ॥६॥
 मम ब्रह्मैन्द्र याह्यच्छा विश्वा हरी धुरि धिष्या रथस्य ।
 पुरुत्रा हि विहव्या वभूधास्मिञ्छर सवने मादयस्व ॥७॥
 न म इन्द्रेण सूर्यं वि योषदस्मभ्यमस्य दक्षिणा दुहीत ।
 उप ज्येष्ठे वरुधे गमस्तौ प्रायेप्राये जिगीवांसः स्याम ॥८॥
 नूनं सा ते प्रति वरं जसिन्ने वृहीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षा स्तोतृभ्यो मारि धग्भगो नो बृहद्वदेम विदधे सुवीराः ॥९॥

āṣityā navatyā yāhy arvāṅ ā śatēna hāribhir uhyāmā-
 nah | ayām hi te ṣunāhotreshu sōma īndra tvāyā pāri-
 shlikto mādaya || 6 || māma brāhmiendra yāhy āchā vīṣvā hārī
 dhurī dbishvā rāthasya | purutrā hi vihāvyo babhūthāsmiñ
 chūra sāvane mādayasva || 7 || nā ma īndreṇa sakhyām vī
 yoshad asmābhyam asya dākshīṇā duhīta | ūpa jyēsthē
 vārūthe gābhastau prāyē-prāyē jigīvānsaḥ syāma || 8 || nū-
 nām sā — || 9 ||

(१०) एकोनविंशं सूत्रम्

(१-९) नवर्चस्याय यज्ञस्य शीनको यत्समदः कृषिः । इन्द्रो देवता । चिष्टुष् छन्दः ॥

॥२३॥ अपाय्यस्यान्धसो मदाय मनीषिणः सुवानस्य प्रयसः ।
 यस्मिन्निन्द्रः प्रदिवि वावृधान ओको दुधे ब्रह्मण्यन्तश्च नरः ॥१॥
 अस्य मन्दानो मध्वो वज्रहस्तोऽहिमिन्द्रो अणोवृतं वि वृश्त ।
 प्रयह्यो न स्वमराण्यच्छा प्रयांसि च नदीनां चक्रमन्त ॥२॥

19.

Āpayy asyāndhaso mādāya mānishiṇaḥ suvānāsyā prā-
 yasāḥ | yāsmim īndraḥ pradīvi vāvṛidhanā ōko dadhē brah-
 manyāntaḥ ca nārāḥ || 1 || asyā mandanō mādhyo vājrahastō
 'him īndro arṇovṛitaḥ vī vṛiṣcat | prā yād vāyo nā svāsa-
 ranṇy āchā prāyānsi ca nadīnām cakramanta || 2 ||

Come hither, O resplendent sun, yoking your chariot with eighty, ninety or even a hundred horses. The cosmic sap has been poured out to you in delightful containers (that is, in Nature's wide spread beauty) for your exultation. 6

Come towards my prayer, O resplendent sun, may you yoke both your horses to the pole of your chariot. You have indeed been the object of glorification by many, but may you rejoice yourself in these celebrations. 7

Never may our appreciation of the resplendent sun be diminished. May his bounties continue to flow towards us. May we, under the excellent protection of his arm, be victorious in every struggle. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

19

O wise men of learning, the worshipper has offered the libation of exhilarating spiritual bliss to the growing resplendent self (the soul), dwelling in the abode of enlightenment, which he relishes. 1

Exhilarated by this sweet spiritual bliss, the resplendent self, arming himself with the adamant determination, controls the venomous evil tendencies, and the delicious streams of river of this bliss begin to flow as birds towards their nests. 2

स माहि॑न इ॒न्द्रो अ॒र्णो॑ अपां॑ प्रेर॑यदहि॒हाच्छा॑ समु॒द्रम् ।
 अ॒र्जन॑यत्स॒र्वे वि॒दद्वा अ॒क्तुना॑ह्ना व॒युना॑नि साध॒त् ॥३॥
 सो अ॒प्रती॑नि म॒नवे॑ पुरु॒णीन्द्रो॑ दा॒शदा॑शुषे॒ हन्ति॑ वृ॒त्रम् ।
 स॒द्यो यो नृ॒भ्यो अत॑सा॒द्यो भू॒त्पस्पृ॑धाने॒भ्यः सूर्य॑स्य सा॒तौ ॥४॥
 स सु॒न्वत इन्द्रः॑ सूर्य॒मा दे॒वो रि॒णञ्चा॒र्त्याय॑ स्त॒वान् ।
 आ य॒द्वयि॑ गुह॒र्देव॑द्यमस्मै॒ भर॑दं॒शं नैत॑शो द॒शस्य॑न् ॥५॥

sá málhina

índro árno apám prairayat ahibhāchā samudrām | ájanayat
 sūryam vidád gā aktúnālmām vayúnāni sādhat || 3 || só
 apratīni mánave purūṇíndro daśad daśúshe hānti vṛitrām |
 sadyó yó nṛibhyo atasāyyo bhūt pasprīdhānébhyah sūrya-
 sya sātau || 4 || sá sunvatá índrah sūryam á devó riṇaṇ
 mártyaaya staván | á yád rayīm guhádavadyam asmai bhá-
 rad ánśam náitaśo daśasyān || 5 ||

३२४॥ स र॒न्धय॑त्सदि॒वः सा॒रथ्ये॑ शु॒ष्णम॑शुषं॒ कुर्य॑न् कु॒त्साय॑ ।
 दि॒वोदा॑साय॒ नव॑तिं च॒ नवेन्द्रः॑ पु॒रो व्यै॑र॒च्छम्बर॑स्य ॥६॥
 ए॒वा ते॑ इन्द्रोच॒रथ॑महे॒म श्र॑व॒स्या न त्म॑ना वा॒जय॑न्तः ।
 अ॒श्याम॑ तत्सा॒प्तमा॑शुषा॒णा न॒नमो॑ वध॒र्देव॑स्य पी॒योः ॥७॥
 ए॒वा ते॑ गृ॒त्सम॑दाः श॒र म॑न्मावि॒स्यवो॑ न व॒युना॑नि तक्षुः ।
 ब्र॒ह्मण्य॑न्ते इन्द्र॒ ते नवी॑य इ॒षमू॒र्जं सु॒क्षितिं॑ सु॒न्नम॑श्युः ॥८॥
 नूनं॑ सा ते॒ प्रति॑ वरं॒ जरि॑त्रे दु॒हीय॑दिन्द्र॒ दक्षि॑णा म॒घोनी॑ ।
 शि॒क्षा स्तो॑तृभ्यो॒ माति॑ ध्रु॒मगो॑ नो बृ॒हद्दे॑म वि॒दथे॑ सु॒वीराः॑ ॥९॥

sá randhayat sadívali sárathaye śúshṇam aśúśham kú-
 yavam kútsāya | dívodāsāya navatīm ca nāvéndrah púro vy
 aīrac chānbarasya || 6 || evā ta indrocātham ahema śrava-
 syā ná tmānā vājáyantaḥ | aśyāma tát sāptam āśushāṇā
 nanāmo vādhar ádevasya pīyoh || 7 || evā te grītsamadāḥ
 śūra mánināvasyávo ná vayúnāni takshuh | brahmanyāuta
 indra te nāvīya ísham úrjāṃ sukshhitīm sumnām asyuh || 8 ||
 munāya sá — || 9 ||

That mighty resplendent self, the destroyer of the demon of evils, sends forth the stream of thoughts towards God; thereon he illumines the intellect, and discovers the cows of wisdom, and further accomplishes the day to day duties of life. 3

That resplendent self gives many matchless rewards to the presentor of libations and destroys the nescience for all of them, who vie with each other for the attainment of the sun of enlightenment. 4

The praiseworthy resplendent self unveils the sun of spiritual radiance for the benefit of the mortal, and provides to the munificent learned seer, mysterious and inestimable riches, as (a father gives to his son his) due share. 5

He, the resplendent self, for the benefit of the mind, the charioteer, destroys the demons of pettiness, greed, and malice; and for the devotees of the enlightened, demolishes the ninety-nine cities of the demon of violence. 6

Thus, O resplendent Lord, we address you our praise with a desire of procuring sustenance and vigour from you; may we have the privilege of your friendship. You always make the violent weapons of the infidel adversary ineffective. 7

O brave resplendent Lord, the blissful sages, seeking your favour, worship you, and sing your glory, May they, the pious, obtain food, strength, habitations, and felicity, from you. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendants. 9

(२०) । चर्तुं सुतस्य

(१) नवपत्न्यास्त्य मृतस्य गौतमी कृत्स्नमद भूषि । इत्येव देवता । (१-२, ४-९) प्रपञ्चद्विती
नयोर्लक्षोऽथगुण्यादिपञ्चमस्य च विदुषः, (३) तृतीयायाश्च विराहस्या सन्दर्भः ।

॥२॥

वयं ते वयं इन्द्र विद्धि पु णः प्र भरामहे वाजयुर्न रथम् ।
 विपन्ययो दीध्यतो मनीषा सुममियक्षन्तस्त्वावतो नव ॥१॥
 त्वं न इन्द्र त्वाभिरूती त्वायतो अभिष्टिपासि जनान् ।
 त्वमिनो वाशुषो वरुतेत्वाधीरभि यो नक्षति त्वा ॥२॥

20.

Vayāṁ te vāva indra vidhī śhū ṇaḥ prā bharamahe
 vajayūr nā rātham | vipanyāvo dīdhyato manīṣā sumnām
 iyakshantas tvāvato nṛīn || 1 || tvām na indra tvābhir ūtī
 tvayató abhishṭipāsi jānan | tvām inó dāśuśho varūtótthā-
 dhir abhī yó nākshati tvā || 2 ||

स नो युवेन्द्रो जोहृत्रः सखा शिवो नरामस्तु पाता ।
 यः शंसन्तं यः शंगमानमृती पचन्तं च स्तुवन्तं च प्रणेपत् ॥३॥
 तसु स्तुष इन्द्रं तं गृणीषि यस्मिन्पुरा वावृधुः शशिशुश्च ।
 स वस्यः कामं पीपरदियानो ब्रह्मण्यतो नूतनस्यायोः ॥४॥
 सो अङ्गिरसामुचर्यो जुजुष्वान्ब्रह्मा तूतोदिन्द्रो गातुमिष्णव ।
 मुष्णन्नुपसः सूर्येण स्तुवानश्रस्य चिच्छिश्नश्चतृपृथ्याणि ॥५॥

sā no yúvéndro johútrah
 sákha śivó narām astu pātā | yāḥ śāṁsantam yāḥ śaśamā-
 nām ūtī pácantam ca stuvántam ca prañéshat || 3 || tám u
 stusha indram tám grīṇīṣhe yásmin purā vāvṛidhúḥ śāśa-
 dūś ca | sā vāsyah kamam piparad iyāñó brahmanyató nū-
 tanasyāyoh | 4 || só āṅgirasam ucārthā jujushvān brāhmā tū-
 tód indro gātūm iṣṇān | mashañām ushāsah sūryeṇa sta-
 vān āśnasya etc ebhishṭhat pṛvyāṇi || 5 ||

We bring, O resplendent Lord, this offering to you, as one desirous of obtaining food brings his waggon. We are well-skilled in devotional song, and enlightened with wisdom, and we seek great bliss from you, the benefactor of people. 1

You are our own with all your aids, and a guardian to our men, who are loyal to you, O resplendent Lord. You are rich in affluence and the protector of your devotees, who approach you with sincerity. 2

May that resplendent Lord be the saviour of our people. He is ever-young and a beneficent friend deserving to be invoked. He offers his protection to that admirer who implores, toils, collects offerings, and Him who praises. 3

May I praise our resplendent Lord; I indeed admire him, from whom since ancient days, the priests have been deriving their strength and amazing power. May He, being approached, fulfil the desire for wealth of this present day young person who is composing hymns for Him. 4

That resplendent Lord, gladly accepting the songs of energetic pious men, makes their prayers effectual and effective, forging out a way for them. He batters down the strongholds of malicious enemies as the sun snatches away the light from dawns. 5

॥ ६ ॥ म ह श्रुत इन्द्रो नाम देव ऊर्ध्वो भुवन्मनुषे दुस्सतमः ।
 अव प्रियमर्शमानस्य साह्वान्निरो भरदास्य स्वधावा ॥६॥
 स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दरो दासीरैर्युद्धि ।
 अजनयन्मनवे क्षामपश्च सत्रा शंसं यजमानस्य तूतोत् ॥७॥

sá ha śrutā indro nāma devā urdhvó bhuvan mánushe
 dasmátamah | áva priyám arśasanásya sáhván chiro bharad
 dāsasya svadhāyān || 6 || sá vṛtrahéndrah kṛṣṇāyonih pu-
 ramdaró dāsir airayad ví | ájanayan mánave kshám apās
 ca satrā śānsam yájanamanasya tutot || 7 ||

तस्यै तवस्यमनु दायि सत्रेन्द्राय देवोभरणीमातो ।
 प्रति यदस्य वज्रं बाह्वोर्धुर्हृत्वी दस्युपुर आयसीर्नि तार्गित ॥८॥
 नूनं सा ते प्रति वरं जरित्रे दुह्यीयदिन्द्र दक्षिणा मघोनी ।
 शिक्षा स्तोतृभ्यो माति धग्भगो नो बृहद्देम विदथे सुवीराः ॥९॥

tāsmāi tavasyām
 ānu dayi satréndraya devóbhīr ārṇasatau | prāti yád' asya
 vájram bāhvór dhúr hatvī dāsyūn pūra āyasīr ní tārīt || 8 ||
 nūnām sá — || 9 ||

(२१) एकविंशं सूक्तम्

(१-६) षड्वज्रस्यास्य सूतस्य शीनको गृत्समद ऋषिः । इन्द्रो देवता । (१-५) प्रथमादि-
 पञ्चर्चा जगती, (६) षष्ठ्याश्च त्रिष्टुप् छन्दसी ॥

॥२७॥ विश्वजिते धनुजिते स्वर्जिते सत्राजिते नृजिते उर्वराजिते ।
 अश्वजिते गोजिते अजिते भरेन्द्राय सोमं यजनाय हर्यनम् ॥१॥

Viśvajīte dhanajīte svarjīte satrājīte nrījīte urvarajīte |
 aśvajīte gojīte abjīte bharéndraya sōmam yajatāya harya-
 tām || 1 ||

May that resplendent and victorious Lord stand up ready to act as the greatest wonder-worker for man. May the self-reliant mighty leader cast down the head of the mischievous disloyal man after overpowering him. 6

May that resplendent Lord, the killer of the enemies, the scatterer of dark clouds of evils, and the breaker of strongholds of foes batters the cities of infidels. He makes land fertile and provides irrigation to the fields. He surely makes the efforts of the worshippers effectual. 7

In the tumult of the conflict, all Nature's forces concede every bit of theirs to the supreme power of the resplendent Lord for the shower of happiness and prosperity. When they place the best of the adamantine weapons in His command, He smashes down the iron forts of the malacious, and kills them. 8

May your liberality in granting wisdom be shown to your singer. May you bestow vitality to your worshippers. May not your grace keep us out of reward. May we sing your glory loudly and be blessed with worthy descendents. 9

21

May you express sweet devotional prayers to the resplendent Lord who conquers all, who is the Lord of wealth and happiness, and Lord of time and space. He is the Lord of men and Lord of earth, Lord of horses, Lord of cattle and the Lord of waters. 1

अभिभुवेऽभिभङ्गाय वन्वतेऽषाब्धाय सहमानाय वेधसे ।
तुविग्रये वङ्गये दुष्टरीतवे सत्रासाहे नम इन्द्राय वोचत ॥२॥

abhibhūvo 'bhibhaṅgāya vanvaté 'shālḥāya sāha-
mānāya vedhāse | tuvigraṇe vāṅgaye duṣṭārītave satrāsāhe
nāma īndrāya vocata || 2 ||

सत्रासाहो जनभक्षो जनसहस्यवनो युध्नो अनु जोषमुक्षितः ।
वृतचयः सहुरिर्विद्वारित इन्द्रस्य वोचं प्र कृतानि वीर्यी ॥३॥

satrāsāhó janabhakshó janasah-
syaś cyāvano yudhnó ānu jósham ukshitáh | vṛitamcyáḥ
sāhurir vikshye āritá īndrasya voeam prá kṛitāni vīryā || 3 ||

अनानुदो वृषभो दोधतो वधो गम्भीर ऋष्यो असमष्टकाव्यः ।
रभ्रचोदः श्रथनो वीळितस्पृथुरिन्द्रः सुयज्ञ उपसः स्वर्जनत ॥४॥

anānudó vṛishabhó dódhato vadhó gambhīrá ṛishvó āsam-
ashtakāvyaḥ | radhracodāḥ śnāthano vīlītás prithúr īndrah
suyajñá ushāsah svār janat || 4 ||

यज्ञेन गातुमसुरो विविद्रे धियो हिन्वाना उशिजो मनीषिणः ।
अभिस्वरो निषदा गा अवस्यव इन्द्रे हिन्वाना द्रविणान्याशत ॥५॥
इन्द्र श्रेष्ठानि द्रविणानि धेहि चित्तिं दक्षस्य सुभगत्वमस्मे ।
पोष रयीणामरिष्टिं तनूनां स्वाध्वानै वाचः सुदिनत्वमह्नाम ॥६॥

yajñéna gātúm aptíro vi-
vidrire dhīyo hinvānā usījo manīṣīṇaḥ | abhisvárā nishádā
gā avasyāva indre hinvānā drāviṇāny āsata || 5 || īndra śre-
ṣṭhāni drāviṇāni dhehi cīttim dākshasya subhagatvām
asmé | pōsham rayīṇām ārishtīm tanūnām svādhvānām vā-
cāḥ sudinatvām āhnām || 6 ||

May you offer your reverential prayers to the resplendent Lord, who is overpowering, ever-conquering, the munificent, the invincible, the all-enduring, all-wise, all-adorable, the sustainer, the unassailable, and the ever-victorious. 2

He is ever victorious and supreme benefactor of man. He overthrows the braggart, and casts down the foes; He is a fighter. He is praised amongst men as a victorious scatterer of enemy, and is gratified by our devotions. May I proclaim the achievements and the mighty accomplishments of the resplendent Lord. 3

The resplendent Lord is unequalled in liberality, the showerer of benefits, the irresistible hero, the destroyer of the mischievous, profound and endowed with imperetrable sagacity, an inspirer of the timid, a powerful and all-round smasher of foes. He, with his benevolent nobility, is the primal source of the pleasing light of the dawn. 4

The aspirants of gratifications, sending their prayers to Him, the thought provoker, are led to the right path by worship, and thence they conquer calamities. Seeking His favour and sending their invocations and prayers to the resplendent Lord, they enjoy riches. 5

O resplendent Lord, bless us with the best of treasures, the spirit of ability and fortune. May we obtain from you an abundance of wealth, security of person, sweetness of speech and auspiciousness of days. 6

(१-५) वतुर्कैवल्याय सुतस्य धीमता कृत्स्नमनःप्रियः । इन्द्रो वेदेतः । (१) इषमर्थे अ^१८० ।

धर्तार्यादितुचरय चातिशक्वरी, (५) वतुभ्यां अर्थिना तन्द्मी ॥

॥२८॥ त्रिकद्रुकेषु महिषो यथाशिरं तुविशुष्मस्तृप्तसोमपिबहिष्णुना सुतं यथावशत ।
स ई ममादु महि कर्म कर्तव्यं महासुरं सैनं सश्रदेवो देवं सत्यमिन्द्रं सत्य इन्द्रुः ॥३॥

Trīkadrukeshu mahiśho yāvaśiram tuviśuśmas tripāt
sōmam apibad vishṇuna sūtām yāthavaśat | sā īm mamada
māhi kārma kārtave mahām urūm sāmam saścad devō de
vām satyām indram satyā indur ॥ 1 ॥

अथ त्विषीमाँ अभ्योजसा किविं युधाभवदा रोदसी अपृणदस्य मज्जना प्र वावृधे ।
अधत्तान्यं जठरे प्रेमश्च्यत सैनं सश्रदेवो देवं सत्यमिन्द्रं सत्य इन्द्रुः ॥२॥

ādha tvishmāñ abhy
ōjasa krivim yudhābhavad a rōdasi aprīnad asya majmāna
prā vāvridhe | ādhattanyām jathare prēm arieyata sāmam
— ॥ 2 ॥

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचर्षणिः ।
दाता राधः स्तुवते काम्ये वसु सैनं सश्रदेवो देवं सत्यमिन्द्रं सत्य इन्द्रुः ॥३॥

sākām jātāḥ krātunā sākām ōjasa vavakshitha sā-
kāṁ vṛiddhō vīryaiḥ sāsaḥīr mṛīḥo vīcarshaṇiḥ | dātā rā-
dha stuvaté kāmyaṁ vāsu sāmam - ॥ 3 ॥

Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day, and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 1

And mighty resplendent self dispels nescience with His radiance in the conflict. He fills up the earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and the rest He distributes over to the gods (the sense organs). May the divine sap pervade the divine self. True is the self and true is the divine sap. 2

O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap. 3

तव त्वत्कर्तॄन् नृतोऽपि इन्द्र प्रथमं पृथग् दिवि प्रवाच्यं कृतम् ।
 यदेवस्य शर्वसा प्रारिणा असु रिणक्षपः ।
 भुवद्विभ्रमभ्यादेवमोजसा विदादूर्ज शतक्रतुर्विदादिषम् ॥४॥

tāva tyān nār-
 yaṃ nṛitō 'pa indra prathamām pūrvyāṃ divi pravācyaṃ
 kṛitām | yād devāsya śāvasā prāriṇā āsum riṇāṇn apāḥ |
 bhūvad viśvām abhy ādevam ōjasā vidād ūrjaṃ śatākratur
 vidād iśham ॥ 4 ॥

(२२) त्रयोविंशं सूक्तम्

(१-१९) एकोनविंशत्युच्यते स्तस्य शौनको गुत्समद ॥१॥ (१, ५, ९, ११, १७, १९)

प्रथमापञ्चमीनवम्येकादशीसप्तदशेकोनविंशत्यां ब्रह्मणस्पतिः, (२-४, ६-८, १०,

१२-१६, १८) द्वितीयादिपञ्चादितृचयोर्दशम्या द्वादश्यादिपञ्चानामष्टादश्याश्च

बृहस्पतिर्देवते । (१-१४, १६-१८) प्रथमादिचतुर्दशां पौडश्यादितृचम्य च

जगती, (१५, १९) पञ्चदशेकोनविंशत्योश्च त्रिष्टुप् छन्दसी ॥

॥२९॥ गुणानां त्वा गुणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।
 ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नृतिभिः सीद सादनम् ॥१॥
 देवाश्रिते असुर्य प्रचेतसो बृहस्पते यज्ञिय भगमानश्नुः ।
 उस्त्रा इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥२॥
 आ विवाध्यां परिरापस्तमीसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।
 बृहस्पते भीमममित्रदम्भनं रक्षोहणं गोत्रभिदै स्वर्विदम् ॥३॥

29.

* Gaṇānām tvā gaṇāpatim havāmahe kavīm kavīnām upa-
 nāśravastamam | jyeshṭharājāṃ brāhmaṇām brahmaṇas pata
 ā naḥ śṛiṇvāṇn ūtibhiḥ sīda sādhanam ॥ 1 ॥ devāś cit te
 asurya prācetaso brīhaspate yajñīyam bhāgām ānaśuḥ |
 usrā iva sūryo jyōtishā mahō viśveshām iḥ janitā brāhma-
 ṇām asi ॥ 2 ॥ ā vibādhyā parirāpas tāmānsi ca jyōtishman-
 taṃ rātham ṛitāsya tiṣṭhasi | brīhaspate bhīmām amitra-
 dāmbhauam rakshohāṇam gotrabhīdām svarvidam ॥ 3 ॥

That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us. 4

23

We invite you, supreme Lord, suprascent amongst preceptors, who is the head of the common folk, a supreme seer amongst seers, superb in glory, and the supreme Lord of the hymns. Listening to us may you occupy this seat at this place of worship, coming with all your protections. 1

Through your favours, even the benevolent Nature's bounties enjoy their share of worship, O mighty Lord supreme. As the sun generates dawns with his light, so you are the source of divine knowledge. 2

Having repelled the revilers and darkness out of our hearts, you, the Lord supreme, mount upon the chariot of eternal truth that is lustrous, formidable, humiliator of enemies, slayer of the evil forces, the cleaver of the clouds (of nescience) and the bestower of bliss. 3

सुनीतिभिर्नयसि शयसे जनें यस्तुभ्यं दाशाश्च तमहो अभवत् ।
 ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते नहि तरे महित्वनम् ॥४॥
 न तमहो न दुरितं कुतश्चन नारातयस्तिनिर्न ह्ययविनः ।
 विश्वा इदस्माद्धरसो वि बोधसे यं सुगोपा रक्षमि ब्रह्मणस्पते ॥५॥

sun

tībhir nayasi trāyase jānam yās tūbhyam dāśān ná tám ánh
 aṣnavat | brahmadvīśhas tāpano manyumír asi bṛihaspat
 máhi tát te mahitvanám || 4 || ná tám áhno ná duritám kút
 caná nárātayas titirur ná dvayavínah | viśva íd asmād dhv
 rāso ví bādhasē yām sugopā rākshasi brahmaṇas pat
 || 5 ||

॥१०॥ त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मुतिभिर्जिरामहे ।
 बृहस्पते यो नो अभि हरो दधे स्वा तं मर्षेतु दुच्छुना हरस्वती ॥६॥
 उत वा यो नो मर्च्यादनागसोऽरातीवा मर्तः सानुको वृकः ।
 बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥७॥
 व्रातारं त्वा तनूनां हवामहेऽवस्पतरधिवक्तारं मन्मथुम् ।
 बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्रमुन्नश्न ॥८॥
 त्वया वयं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि ।
 या नो दूरे तल्लितो या अरातयोऽभि सन्ति जम्भया ता अनम्रसः ॥९॥

tvām no gopāḥ pathikṛīd vicakṣhaṇās tāva vratāy.
 matībhir jarāmahe | bṛihaspate yó no abhí hváro dadh
 svá tám marmartu duchúna hārasvatī || 6 || utá vā yó n
 mareáyād ānāgaso 'rātīvā mártah-sānu'kó vṛikah | bṛihas
 pate āpa tám vartayā pathāḥ sugām no asyaí devāvītay
 kṛīdī || 7 || trātāraṁ tvā tanūnām havāmahé 'vaspate
 adhivaktāraṁ asmayām | bṛihaspate devanīdo ní barhaya
 má duréva úttaraṁ sumāām ān nāsan || 8 || tvāya vayā
 suvṛdhā brahmaṇas pate spārḥā vasu manushyā dadīmahi
 yá no dūre talīto yā ārātayo 'bhi sánti jambhāya tā anam
 rāsah || 9 ||

With your excellent guidance you properly lead a person and protect him; no danger would overtake him who brings you his offerings. You punish the one who despises knowledge and humble the wrath of a wicked. Supreme is this greatness of yours, O Lord-supreme. 4

Neither sin nor sorrow from any quarter, neither enemies nor hypocrites and double-dealers ever harm the person, whom, you, the Lord suprascient defend and protect, for you drive away from him all that is treacherous and injurious. 5

You are our careful defender and guide on our path; with our hymns of adoration we sing in your honour, abiding by the holy laws. Whoever lays snare for us, may his own wickedness precipitate and destroy him, O Lord-supreme. 6

And also drive away from our path that hostile mortal, that greedy wolf, who harms us, the innocent, O Lord supreme. Give us fair access to the divine enlightenment. 7

We invoke you, O saviour, the preserver of our persons, our champion, our friend. Strike down, O Lord-supreme, the revilers of the divines. May not the malevolent enjoy a high favour from you. 8

May we obtain enviable riches worthy of men through you, O Lord-supreme, a great promoter; kill all those enemies of ours who attack us whether from far or near, and deprive them of all their possessions. 9

त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्निना युजा ।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥१०॥

॥१०॥ अनानुदो वृषभो जग्मिराहुवं निष्टमा शत्रुं पृतनासु सासहिः ।
अस्मि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिहमिता वीदुहर्षिणः ॥११॥
अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति ।
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवंस्य शर्धतः ॥१२॥

tvāyā vayām uttamām dhīmahe vāyo br̥ha-
pate pāpriṇā sāsniṇā yujā | mā no duḥśānsō abhidips-
isata prā suśānsā matibhis tārishmahi || 10 ||

anānuló vṛṣabho jāgmir āhavām nīṣṭaptā śātri-
pṛtanāsu sāsahīḥ | āsi satyā ṛṇayā brahmanas pata ugr-
sya cid damitā vilaharshīṇaḥ || 11 || ādevena mānasā yō
shanyāti śāsām ugrō mānyamāno jīghāṁsati | br̥haspa-
mā prāṇak tāsya no vadhō nī karma manyūṃ durēvaś
śārdhataḥ || 12 ||

भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सन्तिता धनधनम् ।
विश्वा इदुर्यो अभिदिप्सोऽ मृधो बृहस्पतिर्वि ववर्हा रथो इव ॥१३॥
तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।
आविस्तकृष्य यदसत्त उक्थ्यं बृहस्पते वि परिरोपो अर्दय ॥१४॥
बृहस्पते अति यदुर्यो अर्हादयमद्विभाति क्रतुमजनेषु ।
यदीदयच्छवस क्रतुप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥१५॥

bhāreshu havyo nāmasopasādyo gānta v-
jeshu sānita dhāman-dhānam | viśvā id ayo abhidips-
mṛidho br̥haspātir ví vavarha rāthan iva || 13 || tejishṭhay
tapanī rakshāsas tapa yē tva nidé dadhiré drishtāvīryam
āvis tāt krishva yād āsat ta ukthyām br̥haspate ví par-
rāpo ardaya || 14 || br̥haspate āti yād ayo ārhād dymā
vibhāti krátamaj jāneshu | yād dīdāyae dhāvasa ṛituprajāt
tād asmasu drāvīṇaṇi dheeli citrām || 15 ||

May we gain highest vigour of life through you, as you are our rich and liberal associate, O Lord-supreme; may not the reproachful and deceitful person be our master. May we, with our devotion and wisdom cross over the hurdles of life. 10

You are, O Lord-suprascient, never yielding, a warrior and a showerer of benefits, ever-ready to proceed to the battlefield, a destroyer of the enemy and a victor. You are true, the discharger of debts, the humiliator of the fierce and of the boastful exultant. 11

May not the weapon of him reach us, who with a godless mind seeks to harm us and designs to kill the devotees, and who is fierce and arrogant, O Lord-supreme, may we on the other hand humble the pride of that wicked and defiant foe. 12

Fit to be invoked in battles, fit to be adored with worship, going into fights, giver of wealth and its dividend, may you, O Lord-supreme, overthrow like an armoured car, all the assailing malignant enemies. 13

Burn up with your fiery wrath the evil forces, which try to look to you with contempt. O Lord-supreme, may you manifest that valour of yours which is worthy of praises, and destroy the revilers. 14

May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purposes, O Lord-supreme, born of truth. 15

॥३६॥

मा नः स्तेनेभ्यो ये अभि बृहस्पदे निरामिणो रिपवोऽज्ञेषु जागृधुः ।

आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥१६॥

mā na stenēbhyo yē abhī bṛuhás padé nirāmīṇo ripávō
'nmeshtu jāgṛidhūh | á devāmām óhate ví vrāyo hṛidī bṛi-
haspate ná parāh sāmno viduḥ || 16 ||

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनुत्सामः साम्नः कविः ।

स ऋणचिद्विषया ब्रह्मणस्पतिर्ब्रुहो हुन्ता मूढ ऋतस्य धर्तृभिः ॥१७॥

vīśvebhyo hí tvā
bhūvanebhyas pári tváshṭājanat sāmnaḥ-sāmnaḥ kavīh | sá
ṛiṇacíd ṛiṇayā bráhmaṇas pátir dṛuhó hantā mahá ṛitāsya
dhartári || 17 ||

तव श्रिये व्यजिहीत पर्वतो गवी गोत्रमुदसृजो यदङ्गिरः ।

इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौञ्जो अर्णवम् ॥१८॥

táva śriyē vy ājihīta pārvato gāvām gotrām
udāsrijo yád āṅgirah | índrena yujá tāmāsā páriṇvṛitam bṛi-
haspate nír apām aubho arṇavām || 18 ||

ब्रह्मणस्पते त्वमस्य युन्ता सूक्तस्य बोधि तनयं च जिन्व ।

विश्वं तद्भद्रं यदवन्ति देवा बृहद्देम विदथे सुवीरः ॥१९॥

bráhmaṇas pate
tvām asyā yantā suktāsya bodhī tānayaṁ ca jinva | vīśvaṁ
tád bhadrām yád ávanti devā bṛihád vadema -- || 19 ||

O Lord-supreme, deliver us not to the thieves, the enemies, who delight in violence, ever seize upon the food of others and who in their hearts bear a contempt towards righteous, and do not know the extent of your power (against evil). 16

Our Lord-architect, has created you a gem amongst the entire creation, you are a poet singer of every divine hymn. The Lord-suprascient acknowledge the debt of every performer of a great noble selfless act, and He is the acquitter of the debt and a destroyer of the oppressor. 17

The mountain, who conceals the cows (the intellects), goes asunder at your approach and thus you set free the cattle. O resplendent Lord-suprême, you force down the ocean of waters which gets enveloped by darkness. 18

The Lord-suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 19

(२४) चतुर्विंशं सूक्तम्

(१-१६) षोडशर्वस्यास्य सूक्तस्य शीतको युत्समद ऋषिः । (१-१०) प्रथमया दशम्याथ बृहस्पतिः,
(२-९, ११, १३-१६) द्वितीयाथष्टनामेकादश्याथयोदश्यादचतसृणाथ ब्रह्मणस्पतिः, (१२) हाव-
स्याभेन्द्राब्रह्मणस्पती देवताः । (१-११, १३-१५) प्रथमयैकादश्यायां त्रयोदश्यादिदशस्य
च जयन्ती (१२, १६) हावसीषोहवयोथ त्रिष्टुप छन्दसा ॥

॥१॥ सेमामविद्धि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा ।
यथा नो मीद्वान्तस्तवते सखा तव बृहस्पते सीपधः सोत नो मतिश्च ॥१॥
यो नन्वान्यनमृज्योजसोताददर्शन्युना शश्वराणि वि ।
प्राच्यावयदच्युता ब्रह्मणस्पतिरा चायंशद्वसुमन्तं वि पर्वतम् ॥२॥

Sémām aviddhi prābhṛtiṁ ya īśiṣhe 'ya vidhema na
vaya mahā girā | yāthā na mīdhvān stāvate sāt hā tāv
brīhaspate śīśadhah sōtā no matim śaśvāraṇi vi | pṛacchayāva
ya n nānvānyanamṛjyōjasōtādarśanīyūnā śaśvārāṇi
vī | prācyāvayad ācyutā brāhmaṇas patir ācayisaṁ vasuṁmantaṁ | pārv
atam || 2 ||

तद्देवानां देयतमाथ कर्त्वमश्रद्भान्दुहान्दन्त वीक्षिता ।
उद्रा आजुदभिनद्ब्रह्मणा वलमगूहत्तमो व्यचक्षयत्स्वः ॥३॥
अश्मांस्यमवृतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसारुणत् ।
तमेव विश्वे पपिरे स्वर्दृशो बहू साकं सिसिचुस्समुद्रिणश्च ॥४॥

tād devānām devatamāya kārīvam āsrathman
dṛṣṭhāvradanta vīṣitā | ūd gā ājad ābhīnat brāhmaṇā valāna
āgūhat tāmo vy ācakshayat svāḥ || 3 || āsmāsyam avatam
brāhmaṇas patir mādhdhāram abhi yam ōjasārinat | tām
evā viśve papire svardṛṣo bahū sākaṁ sisicuruṣṣamudriṇaṣ
nam || 4||

Would you, the one who superintends over all, be pleased with this proffered oblation. May we worship Him with this new and great poem. You are the only Lord to be invoked and are our closest friend; may you, O Lord-preceptor, such as you are, favour us with pure wisdom. 1

You are that Lord-suprascient who, by His might, bends down things which deserve to be bent, rends asunder the disrespecting infidels with His wrath, moves those who are apparently immovables and enters into the depth of knowledge which is full of wisdom. 2

That is the characterising feature of our Lord-protector, the most godly among the divines, that in His presence, the firm (closed gates of knowledge) are thrown open, and the strong (barriers) become relaxed. He sets the cows of wisdom at liberty, breaks the wall of darkness with our sacred prayers, dispels ignorance and causes the spiritual radiance to shine. 3

The Lord-suprascient breaks open with His powerful will the heavy rocky lid, covering the stores of the sweet-streaming knowledge, and thereon all they, who see the light start drinking their fill. They abundantly empty out together the fountain of blissful nectar. 4

सना ता का चिद्वर्त्तना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः ।
अयत्तन्ता चरतो अन्यदन्यदिद्या चकार वयुना ब्रह्मणस्पतिः ॥५॥

sānā tā kā cid bhūvanā bhāvītvā mādibhiḥ śarād-
bhir dūro varanta vah | āyatantā carato anyād-anyad id
ya cakāra vayūnā brāhmaṇas pātiḥ || 5 ||

१२॥ अभिनक्षन्तो अभि ये तमानशुर्निधिं पणीनां परमं गुहां हितम् ।
ते विद्वांसः प्रतिचक्ष्यान्ता पुनर्यत उ आयन्तदुर्दियुराविशम् ॥६॥
ऋतावानः प्रतिचक्ष्यान्ता पुनरात आ तस्थुः क्वयो महस्पथः ।
ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्वरणो जुहुर्हि तम् ॥७॥

abhinākshanto abhi ye tām ānaśūr nidhīm paṇīnām pa-
ramam gūha hitam | té vidvānsaḥ praticākshyāñritā pūnar
yāta u āyan tād ūd īyur avisam || 6 || ritāvānaḥ praticā-
kshyāñritā pūnar āta ā tasthuh kavāyo mahās pathāḥ | té
bāhūbhyām dhamitām agnīm āsmani nākiḥ śhó asty āraṇo
jahūr hí tām || 7 ||

ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वहि प्र तदश्नाति धन्वना ।
तस्य साध्वीरिष्वो याभिरस्यति नृचक्षसो दृश्ये कर्णयोनयः ॥८॥
स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः ।
चाक्ष्मो यद्वाजं भरते मृती धनादित्सूर्यस्तपति तप्यतुर्वृथा ॥९॥

ritājyena kshipréṇa brāhmaṇas pātir
yātra vāshṭi prā tād aṣṇoti dhānvanā | tāsya sādhwīr īshavo
yābhir āsyati nṛicākshaso dṛiṣāye kārṇayonayaḥ || 8 || sā
samṇayāḥ sā vinayāḥ puróhitaḥ sā sūshṭutaḥ sā yudhī
brāhmaṇas pātiḥ | cākshmó yád vájam bhárate matí dhā-
nād ít sūryas tapati tapyatúr vrīthā || 9 ||

For you (O devotees), the constant and manifold bounties of the Lord-suprascient, through months and through years, set open the gates of future rains (of divine knowledge). As a result of this, the two regions (the earth and space, or the physical and mental realms), mutually and without effort, have their shares of joy. 5

Those learned sages, searching on every side, discover the highly precious treasure (of divine wisdom), hidden wrapped in the cave of greed and malice. When they perceive the falsehood, they go back, only to come again by the same route to force an entrance. 6

The holy sages, lovers of truth, having observed the falsehood, once more pursue the main road thither, and with their hand, they set the rock cave (of ignorance) to destructive fire and keep it burning till they are sure that no evil continues to persist there. 7

With His swift-shooting bow furnished with the string of truth, stretching to the ear of the marksman, the Lord-suprascient surely accomplishes whatever He aims at. Holy are the arrows with which He shoots; human eyes being the target, thus receive His enlightenment. 8

The Lord-suprascient, with the honoured place in the first rank, adopts the doctrine of alliance and non-alliance in the conflicts. He is the minute observer, and the bestower of food and riches with proper discrimination, and like the glowing sun, He scorches the oppressor, who harms others on no fault of theirs. 9

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।
इमा सातानि वैन्यस्य वाजिनो येन जना उभये भुञ्जते विशः ॥१०॥

vibhú prabhú
prathamám mehánāvato bṛhaspáteḥ suvidātrāṇi rādhyā ।
imā sātāni venyāsya vājino yéna jānā ubháye bhuñjate
vīśaḥ ॥ 10 ॥

॥३॥ योऽवरे वृजने विश्वथा विभुर्महामु रष्यः शर्वसा ववक्षिथ ।
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥११॥
विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम् ।
अच्छेन्द्राब्रह्मणस्पती हविरनोऽन्नं युजेव वाजिना जिगातम् ॥१२॥

yó 'vare vṛjāne viśvāthā vibhúr mahām u ranvāḥ śā-
vasā vavákshitha | śá devó devān prāti paprathe prithú
viśvéd u tá paribhúr bráhmaṇas pátiḥ ॥ 11 ॥ viśvam sa-
tyám maghavānā yuvór id āpaś caná prá minanti vratām
vām | áchendrābrahmaṇaspatī havír nó 'nnam yújeva vā-
jínā jigātam ॥ 12 ॥

उताशिष्ठा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भगते मती धना ।
वीलुहेषा अनु वशं ऋणमादुदिः स ह वाजी समिथे ब्रह्मणस्पतिः ॥१३॥
ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्धुर्महि कर्मा करिष्यतः ।
यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शर्वसासरत्पृथक् ॥१४॥

utāśishthā ānu śṛṇvanti váhnayah sa-
bhéyo vípro bharate matí dhānā | vīludvéshā ānu vāśa ri-
ṇām ādadīḥ śá ha vājī samithé bráhmaṇas pátiḥ ॥ 13 ॥
bráhmaṇas páter abhavat yathāvaśām satyó manyúr máhi
karmā karishyatāḥ | yó gā udājat śá divé ví cābhajan ma-
hīva rītiḥ śāvasāsarat prīthak ॥ 14 ॥

The gifts of the bounteous Lord-supreme are vast, abundant, of first grade and easily obtainable. These well-given benevolent acquisitions are from the lovable mighty Lord-supreme, whereby both classes of people, high and low, are able to enjoy. 10

He, the Lord-suprascient, is in everyway, supreme and blissful, and sustains by His strength the noble worshipper as well as one who is in true distress. He is greatly renowned amongst the divine forces, and therefore, He encompasses this entirely. 11

O Lord-suprascient, from you and from the resplendent lower self, proceed all eternal laws of Nature. Even the waters serve you and do not violate the order established by you, may both of you come to these offerings as the pair of horses go to their fodder. 12

The swift bearers of our invocations listen, whilst the priest of the assembly offers wealth along with devotional praises. May the Lord, the despiser of oppression, accept (the payment of) the debt, remitted willingly. May He be the acceptor of our food and other presents at this sacrifice. 13

The fury of the Lord-suprascient becomes effective according to His wishes when He engages Himself to perform a great deed. He restores (the stolen) wisdom-cows concealed in the dark caves of malice for the sake of enlightened ones, and divides them amongst them. Then like the channels of a big river, they, with the treasured wisdom, move away in different directions. (The wisdom flows through the channels of sense organs). 14

ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्योऽवयस्वतः ।
 वीरेषु वीरौ उपे पृङ्क्ति नृस्त्ये यदीशानो ब्रह्मणा वेषे मे हवाम् ॥१५॥
 ब्रह्मणस्पते त्वमस्य युन्ता सूक्तस्य बोधि तनयं च जिन्य ।
 विश्वं तद्भद्रं यदवन्ति देवा बृहद्देम विदधे सुवीराः ॥१६॥

bráhmaṇas pate suya-
 masya visvāhā rāyāḥ syāma rathyò váyasvataḥ | vīréshu
 vīráñ úpa priṇdhi nas tvám yád íśāno bráhmaṇā véshi me
 hávam ॥ 15 ॥ bráhmaṇas pate tvám asya — ॥ 16 ॥

(२५) पञ्चविंशं सूक्तम्

(१-५) पञ्चर्षेस्वाप्त्य सूक्तस्य सौनको युत्समदः ऋषिः । ब्रह्मणस्पतिर्देवता । अगती छन्दः ॥

इन्धानो अग्निं वनवद्ब्रह्मणस्पतः कृतब्रह्मा शूशुवद्वातहव्य इत् ।
 जातेन जातमति स प्र संसृते ययं युजं कृणुते ब्रह्मणस्पतिः ॥१॥
 वीरेभिर्वीरान्वनवद्ब्रह्मणस्पतो गोभीं रयिं पप्रथद्बोधति त्मना ।
 तोकं च तस्य तनयं च वर्धते ययं युजं कृणुते ब्रह्मणस्पतिः ॥२॥
 सिन्धुर्न क्षोदुः शिमीवाँ ऋघायतो वृषेव वध्नोरभि वृष्टयोजसा ।
 अग्नेरग्न्यि प्रसितिर्नाह वर्तवे ययं युजं कृणुते ब्रह्मणस्पतिः ॥३॥

25.

Indhāno agnīm vanavad vanushyatāḥ kṛitābrahmā śū-
 suvad rātāhavya it | jātēna jātām ati sa prā sarsṛite yām
 -yam yūjam kṛiṇutē bráhmaṇas pátih ॥ 1 ॥ vīrébhir vīrān
 vanavad vanushyató góbhī rayīm paprathad bódhati tmānā |
 tokāṁ ca tāsya tánayam ca vardhate yām-yam — ॥ 2 ॥
 síndhur ná kshódah śīmivāñ ṛighāyató vṛisheva vādhrīñr
 abhī vashty ójasā | agnér iva prásitir nāha vārtave yām
 -yam — ॥ 3 ॥

O Lord-suprascient, may we be the masters of the well-disciplined wealth of wisdom and vigour. Bestow on us waves after waves (posterity to posterity). May you, the Lord of all, listen to our invocations addressed through your divine word. 15

The Lord-suprascient, who is the controller of this (world) understands and appreciates this hymn of ours and grants us posterity. All that which divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. 16

25

The one, whomsoever the Lord-suprascient takes for his friend, would surely overpower his adversaries and grow strong as he kindles the fire, repeats the hymns and offers oblations to the supreme power. He lives to behold the child of his child, and thus prospers. 1

The one, whomsoever the Lord-suprascient takes for his friend, would verily conquer his enemy's warriors with his own, increase his wealth with cows, would grow wise by himself, and his children and their children would prosper. 2

The one, whomsoever the Lord-suprascient takes for His friend, would rule over his infuriated foes with his might, like a bull over oxen and would grow impetuous like an on-rushing stream; and further, like the spreading flame of fire, it would be impossible to stop his progress. 3

तस्मा अर्षन्ति दिव्या असञ्चतः स सत्त्वभिः प्रथमो गोषु गच्छति ।
 अनिष्टमृत्तविषिर्हन्त्योजसा ययं युजं कृणुते ब्रह्मणस्पतिः ॥४॥
 तस्मा इहिक्षे धुनयन्त सिन्धवोऽच्छिद्रा शर्म दधिरे पुरुणि ।
 देवानां सुभ्रे सुभगः स एधते ययं युजं कृणुते ब्रह्मणस्पतिः ॥५॥

tāsmā arshanti divyā asaṣcātaḥ sā sātvaabhiḥ
 prathamó góshu gachati | ánibhrishtātavishir hanty ójaśā
 yám-yam — || 4 || tāsmā íd víṣve dhunayanta síndhavó 'chi-
 drā śarma dadhiरे puriṇi | devānām sumné subhágaḥ sā
 edhate yám-yam — || 5 ||

(२६) ऋषिणां सूक्तम्

(१-४) चतुर्जम्बस्यास्य सूक्तस्य शौनको गृत्समद ऋषिः । तत्त्वणस्पतिर्देवता । जगती छन्दः ॥

॥५॥ ऋजुरिच्छंसो वनवदनुष्यतो देवयज्ञिदेवयन्तमभ्यसत् ।
 सुप्रावीरिह्नवत्पृत्सु दुष्टरं यज्येदयज्योर्वि भजानि भोजनम् ॥१॥
 यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्यै ।
 हविष्कृणुष्व सुभगो यथासंसि ब्रह्मणस्पतेरव आ वृणीमहे ॥२॥
 स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः ।
 देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ॥३॥

26.

Rijúr íc chánsa vanavad vanushyató devayánn íd áde-
 vayantam· abhy ásat | suprávír íd vanavat prítśú dushtá-
 ram yájvéd áyajyor ví bhajāti bhójanam || 1 || yájaśva víra
 prá vihi manāyató bhadram mánah kṛiṇushva vṛitratúrye |
 havíṣh kṛiṇushva subhágo yáthásasi bráhmaṇas páter áva
 á vṛiṇimahe || 2 || sā íj jánena sā víśā sā jánmanā sā pu-
 traír vájam bharate dhánā nṛibhiḥ | devānām yáḥ pitáram
 ávivāsati śradddhāmanā havíṣhā bráhmaṇas pátim || 3 ||

Any one, whomsoever the Lord-suprascient takes for His friends, the blessings of Nature's bounties descend unimpeded for his sake, goes foremost amongst the devout, he acquires wisdom—cattle, and further, of unimpaired vigour, he kills the enemies with his might. 4

Whomsoever the Lord-suprascient takes for His friend, for him all rivers of bliss flow; him do uninterrupted and numerous pleasures await, and blessed with the felicity of Nature's bounties, he ever progresses. 5

26

The honest praiser alone conquers violent enemies; the god-loving man alone overpowers the infidel. The earnest worshipper alone defeats a formidable opponent in conflicts; the selfless sacrificer alone appropriates for the common good the possessions of the faithless. 1

May you perform selfless acts, O brave devotee, and proceed resolutely against those who are provoking hostility. May your mind be of firm and best intents in the conflicts against vices and prepare the offerings so that you may be prosperous. We also solicit the favour of the Lord-suprascient. 2

That man alone who with a dedicated mind worships and offers to the Lord-suprascient, the protector of enlightened ones; acquires riches sustenance and his posterity through his people, his folk, his inheritance, his sons and leading persons. 3

यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः ।
उरुच्यतीमंहसो रक्षन्ती रिषोऽहोश्चिदस्मा उरुचक्रिरद्भुतः ॥४॥

yó

asmai havyaír ghṛitāvadbhir ávidhat prá táṁ prācā nayati
brāhmaṇas pátiḥ | urushyátīm áñhaso rákshati risho 'ñhós
cid asmā urucákrir ádbhutaḥ || 4 ||

(२७) सप्तविंशं सूक्तम्

(१-१७) समदशार्चस्यास्य सूक्तस्य एतस्मिन् गार्त्समदः क्रुमो वा क्रविः । आदित्या देवताः । विष्णु उन्वः ॥

॥६॥

इमा गिर आदित्येभ्यो घृतसूः सनाद्राजभ्यो जुह्वा जुहोमि ।
भृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अंशः ॥१॥
इमं स्तोमं सक्रतवो मे अद्य मित्रो अर्यमा वरुणो जुषन्त ।
आदित्यासुः शुचयो धारपूता अवृजिना अनवद्या अरिष्ठाः ॥२॥
त आदित्यास उरवो गभीरा अदब्धासो दिप्सन्तो भूर्यक्षाः ।
अन्तः पश्यन्ति वृजिनात साधु सर्वं राजभ्यः परमा चिदन्ति ॥३॥
धारयन्त आदित्यासो जगत्स्था देवा विश्वस्य भुवनस्य गोपाः ।
दीर्घाधिपो रक्षमाणा असुर्यमृतावानश्चर्यमाना क्रणानि ॥४॥

27.

Ima gīra ādityēbhyo ghṛitāsnuḥ sanād rājabhyo juhvā
juhomi | sṛiṇótu mitró aryamā bhāgo nas tuvijātó váruṇo
dáksho áñsaḥ || 1 || imām stómaṁ sákratavo me adyā mitró
aryamā váruṇo jashanta | ādityāsaḥ śúcayo dhārapūtā ávri-
jinā anavadyā árishtāḥ || 2 || tá ādityāsa urávo gabhīrā ádab-
dhāso dípsanto bhūryakshāḥ | antāḥ paśyanti vṛjinótā
sādhú sārvaṁ rājabhyaḥ paramā cid ānti || 3 || dhārāyanta
ādityāso jāgat sthā devā víśvasya bhúvanasya gopāḥ | dīr-
ghādhīyo rákshamāṇā asuryān ṛitāvānaḥ cāyamānā ṛiṇāni
|| 4 ||

The Lord-suprascient leads him forward to success, who honours him with love and precious presents. That munificent and wonderful (Lord) saves him from sins and sorrows, protects him from distress and raises him to greatness. 4

27

I offer my invocations with words of sacred hymns and intense love to sons of Mother Infinity, the cosmic stars of self-effulgence. May the sun, the dwarf-stars, cold-stars, giant-stars, and other twinkling ones, listen to us. 1

May those of equal splendour, the sun, the dwarf-stars, and the giant-stars be pleased today by our invocations,—they who are sons of Mother Infinity, luminous, purified by showers of effulgence, who abandon none and are irreproachable and unassailable. 2

These stars, sons of Mother Infinity are of huge dimensions, unparallel, provided with super brilliance, radiating out, as if, from innumerable eyes. Whether far from or near to the royal celestial bodies, they appear, as if, beholding from their innermost our vices and virtues both. 3

The brilliant stars (sons of Mother Infinity) are the upholders (of all gravitational bodies), movable or apparently stationary. They are the protectors of the universe (by balancing the equilibrium), are provident in acts, dispellers of darkness, true to eternal law, and the acquitters of Nature's debts. 4

विद्यामादित्या अवसो वो अस्य यदर्यमन्मय आ चिन्मयोभु ।
युष्माकं मित्रावरुणा प्रणीतौ परि श्वभ्रेव दुरितानि वृज्याम् ॥५॥

vidyām ādityā āvaso vo asyā yād aryaman bhayā ā
ein mayobhū | yushmākam mitrāvaruṇā prāṇitau pāri śva-
bhreva duritāni vrijyām || 5 ||

॥७॥

सुगो हि वो अर्यमन्मित्र पन्था अनृक्षरो वरुण साधुरस्ति ।
तेनादित्या अधि वोचता नो यच्छता नो दुष्परिहन्तु शर्म ॥६॥
पिपर्तु नो अदिती राजपुत्राति द्वेषांस्यर्यमा सुगेभिः ।
ब्रह्मन्मित्रस्य वरुणस्य शर्मोप स्याम पुरुवीरा अरिष्टाः ॥७॥

sugó hí vo aryaman mitra pānthā anṛiksharó varuṇa
sādhúr āsti | tēnādityā ādhi vocatā no yāchatā no dushpa-
rihāntu śarma || 6 || pīpartu no āditī rājaputrāti dvēshāṅsy
aryamā sugēbhiḥ | bṛihān mitrāsya vāruṇasya śarmópa
syāma puruvīrā ārishtāḥ || 7 ||

तिस्रो भूर्मीधारयन्त्रीरुत द्यून्त्रीणि व्रता विदथे अन्तरेषाम् ।
ऋतेनादित्या महि वो महित्वं तदर्यमन्वरुण मित्र चारु ॥८॥
त्री रोचना दिव्या धारयन्त हिरण्ययाः शुचयो धारपूताः ।
अस्वप्नजो अनिमिषा अदब्धा उरुशंसो ऋजवे मर्त्याय ॥९॥

tisró bhūmīr dhārayan trīṇīr
utā dyūn trīṇi vratā vidāthe antār eshām | ṛitēnādityā
māhi vo mahitvām tād aryaman varuṇa mitra cāru || 8 ||
trī rocanā divyā dhārayanta hiraṇyāyāḥ śucayo dhārapū-
tāḥ | āsvapnajo animishā ādabdhā uruśāṅsā ṛijāve mārtyāya
|| 9 ||

May I be conscious, O suns (sons of Mother Infinity) of this protection of yours, the cause of happiness and (security) in danger. O Dwarf-stars, the sun, and the giant stars, so long as all of you stay on, may I (by Lord's grace) get over sins and sorrows, which are like pitfalls (in my path). 5

O Dwarf stars, the sun and the giant stars, (by God's grace) so long as you are, may we be led on easy path, pleasant and free from thorns. May you speak to us favourably and grant us unobstructed happiness. 6

May Goddess Infinity, the mother of royal sons carry us beyond malice by easy paths. May we, unharmed and endowed with many descendents be blessed with the motherly protection and happiness which is enjoyed by the dwarf-stars, the sun, and the giant-stars. 7

In this creation are held in balance the three regions, terrestrial, interspatial, and celestial, and the three divine realms, pertaining to body, mind, and spirit, provided with three eternal functions—physical, mental, and transcendental. O sons of Mother Infinity, the dwarf-stars, the sun and the giant-stars, you are excellent and great since you further the eternal law (of our Lord). 8

The brilliant sons of Mother Infinity, shining like golden ornaments, purified by the shower of effulgent pleasure never sleep, never close their eyelids, are unassailable and uphold the three bright celestial regions and admired by such persons as repose full confidence in eternal laws. 9

त्वं विश्वेषां वरुणासि राजा ये च देवा असुर ये च मर्ताः ।
शतं नो रास्य शरदो विचक्षेऽश्यामायूषि सुधितानि पूर्वा ॥१०॥

tvām viśveshām varuṇāsi rāja yé ca devā asura yé
ca mártāḥ | śatām no rāsva śarādo vicākṣhe 'cyāmāyūṁshi
sīdhitāni pūrvā ॥ 10 ॥

॥८॥

न दक्षिणा वि चिकिते न सव्या न प्राचीनमादित्या नोत पश्चा ।
पाक्या चिह्नसवो धीर्या चिद्युष्मानीतो अभयं ज्योतिरश्याम् ॥११॥
यो राजभ्य ऋतनिभ्यो ददाश यं वर्धयन्ति पुष्टयश्च नित्याः ।
स रेवान्याति प्रथमो रथेन वसुधावा विदथेषु प्रशस्तः ॥१२॥

nā dakṣhiṇā vi cikite nā savyā nā prācīnam ādityā
nótā paścā | pākya cid vasavo dhīryā cid yushmānīto ābha-
yam jyótir aśyām ॥ 11 ॥ yó rājabhya ṛitanibhyo dadāśa
yam vardhayanti puṣṭāyaś ca nityaḥ | sá revān yāti pra-
thamó rāthēna vasudāvā vidātheshu praśastāḥ ॥ 12 ॥

शुचिरपः सूर्यवसा अदग्ध उपे क्षेति वृद्धवयाः सुवीरः ।
नकिष्टं घ्नन्त्यन्तिता न दूराद्य आदित्यानां भवन्ति प्रणीतो ॥१३॥
अदिति मित्र वरेणात मृळु यदो वयं चक्रमा कच्चिदागः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभि नश्नन्मित्राः ॥१४॥

śúcir

apāḥ sūryávaśā ādabdhā ūpa kṣheti vṛiddhāvayāḥ suvīraḥ |
nākish tām ghnanty āntito nā dūrād yā ādityānām bhā-
vati prāṇītau ॥ 13 ॥ ādite mitra varuṇotā mṛiḷa yād vo va-
vām cakṛimā kāc cid āgaḥ | urv aśyam ābhayaṁ jyótir in-
dra mā no dīrghā abhī naśan tāmīraḥ ॥ 14 ॥

O giant star (one of the sons of Mother-Infinity), the destroyer of foes, you are the sovereign over all heavenly bodies, whether they be self-luminous or terrestrial-like, (with no light of their own). May you grant unto us a long life to behold for hundred autumns, and may we enjoy blessed lives of our forefathers. 10

Neither is the right (i.e. south) nor the left (i.e. the north) do I distinguish; neither that which is in front (i.e. the east), nor the one on our back (i.e. the west). O giver of dwellings, may I, who are immature in knowledge, and timid in spirit, obtain, when guided by you, the light that is free from fear. 11

He who presents offerings to the royal and eternally true—Mother Infinity, and recognises her glory working behind her sons (the suns and celestial stars), and he whom her favours exalt, becomes wealthy, renowned, munificent and honoured, and is encouraged to perform noble acts as one proceeding to sacrifices in his chariot. 12

Those devotees who are safe in the good guidance of the Mother Infinity and her sons, become pure, live long, remain unmolested and acquire abundant food and virtuous sons, and further, enjoy sweet fruits of their noble actions. No one, whether near or far, would harm such a man. 13

O Mother Infinity, and her sons—the sun and the giant stars, may you have pity on us, even although we may have committed some offence against you (and your laws). May I obtain, O resplendent Lord, that great light which is free from peril. Let not the protracted glooms (of night and nescience) envelope us. 14

उभे अस्मै पीपयतः समीची दिवो वृष्टिं सुभगो नाम पुष्यन् ।
 उभा क्षयावाजयन्त्याति पृत्स्भावर्धौ भवतः साधू अस्मै ॥१५॥
 या वो माया अभिद्रुहे यजत्राः पाशा आदित्या रिपवे विचृत्ताः ।
 अश्वीव ताँ अति येषु रथेनारिष्ठा उरावा शर्मन्त्स्याम ॥१६॥
 माहं मघोनो वरुण प्रियस्य भूरिदाम्न आ विद् शूनमापेः ।
 मा रायो राजन्सुयमादव स्थां बृहदिम विदथे सुवीराः ॥१७॥

ubhé asmai

pīpayataḥ samīcī divo vṛiṣṭīm subhāgo nāma pūshyan |
 ubhā kshāyāv ājāyan yāti pṛitsābhāv ārdhau bhavataḥ
 sādhiṁ asmai || 15 || yā vo māyā abhidrūhe yajatrāḥ pāsā
 ādityā ripāve vicṛitāḥ | aśvīva tāñ āti yesham rāthenāri-
 shtā urāva ā śārman syāma || 16 || māham maghōno varuṇa
 priyāsya bhūridāma ā vidam śūnam āpēḥ | mā rāyō rājan
 suyamād āva sthām bṛihād vademā — || 17 ||

(२८) भद्रविंशं सूक्तम्

(१-११) एकवचनार्थत्वात् सूक्तस्य वृत्तमदो गार्त्तमदः कूर्मो वा ऋषिः । वरुणो देवता । विद्रुप उन्दः ॥

॥१५॥

इदं कुवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु म॥
 अति यो मन्द्रो यजथाय देवः सुकीर्तिं भिक्षे वरुणस्य भूरः ॥१॥
 तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः ।
 उपायन उषसां गोमतीनाममयो न जरमाणा अनु द्यून् ॥२॥

28.

Idāṁ kavér ādityāsya svarājo viśvāni sānty abhy āstu
 mahnā | āti yō mandrō yajāthāya devāḥ sukīrtīm bhikshe
 varuṇasya bhūrēḥ || 1 || tāva vratē subhāgāsaḥ syāma svā-
 dhyō varuṇa tusthuvānsaḥ | upāyana ushāsām gōmatīnām
 agnāyo nā jāramāṇā ānu dyūn || 2 ||

Both, the loving wife and her blessed husband flourish when Mother Infinity offers them protection. Verily prosperous, the family thrives with the heavenly rain of blessings. Victorious in life's conflicts, it defends its possessions and assails that of its adversaries. To him and the family, both portions of material and spiritual realms become propitious. 15

O adorable sons of Mother-Infinity (the celestial suns), may I pass safe in your chariot over the deluding obstacles which you devise for the malignant, the snares which are spread for the enemy, in like manner as a horseman passes over a difficult stretch of road. Thus may we abide secure in infinite felicity. 16

May I never be worried, O Lord of giant stars, at the elevation of a wealthy charitable man who does good (and leads a prosperous life). May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendants, worthily glorify Nature's bounties at this worship. 17

28

This is the praise of the self-radiant farseeing enlightened one. May He excell all the existing ones by His greatness. I beg for glory of this sovereign venerable one, a divine, who, when much pleased is propitious to His adorer. 1

May we, O venerable one, deeply meditating on you, earnestly praising you every day at dawn and abiding by your discipline, be prosperous; and may we shine like fires. 2

तव॑ स्याम॒ पुरु॑वीरस्य॒ शर्म॑न्नुरु॒शंस॑स्य वरुण॒ प्रणे॑तः ।
यूयं॑ नः पुत्रा॒ अदि॑तेरद॒ब्धा अभि॑ क्षम॒ध्वं यु॒ज्याय॑ देवाः ॥३॥
प्र सी॑मादित्यो अ॒सृज॑द्विध॒तोऽत॑स्मिन्ध्र॒वो वरु॑णस्य यन्ति ।
न श्राम्य॑न्ति न वि मु॒चन्त्ये॑ते वयो॒ न पप्सू॑ रघुया परि॒ज्मन् ॥४॥
वि मच्छ॑थाय र॒क्षना॑मिवागं ऋ॒ध्याम॑ ते वरुण॒ स्वामृ॑तस्य ।
मा तन्तु॑श्छेदि॒ वय॑तो धि॒र्यं मे॒ मा मात्रा॑ शार्य॒पसः॑ पुर॒ क्रतोः॑ ॥५॥

táva syāma puruvīra-
sya śarman uruśānsasya varuṇa prañetaḥ | yūyām naḥ
putra aditer adabdhā abhi kshamadhvaṁ yūjyāya devāḥ
|| 3 || prā sīm adityo asrijad vidhartāñ ṛitām sindhavo vā-
ruṇasya yanti | nā śramyanti nā ví mucanty eté váyo ná
paptū raghuyā parijman 4 ví māt chraṭhāya raśanām
ivāga ṛidhyāma te varuṇa khām ṛitāsya | mā tāntuḥ chedi
váyato dhíyam me māt mātṛā śāry apasah purā ṛitoh
|| 5 ||

॥१०॥ अपो॑ सु म्य॒क्ष वरु॑ण भि॒यसं॑ मत्स॒न्नाकृ॑तावोऽनु॒ मा गृ॑भाय ।
दमे॒व वत्सा॑दि मु॒मुग्ध॑हो न॒हि त्वदू॑रे नि॒मिष॑श्चने॒र्जो ॥६॥
मा नो॑ व॒धेर्वरु॑ण ये त इ॒ष्टावे॑नः कृ॒ण्वन्त॑मसु॒ग श्री॑णन्ति ।
मा ज्योति॑षः प्रवस॒थानि॑ गन्म॒ वि पृ॑ सृ॒धः शि॒श्रथो॑ जी॒वसे॑ नः ॥७॥
नमः॑ पु॒रा ते॑ वरु॒णोत॑ नृ॒नमु॑ताप॒रं तु॒विजा॑त ब्रवाम ।
त्वे हि॑ कं प॒र्वते॑ न श्रि॒तान्य॑प्र॒च्युतानि॑ दृ॒ळभ॑ व्र॒तानि॑ ॥८॥

ápo sú myaksha varuṇa bhiyāsam māt sāmṛāḥ ṛitāvó
'nu mā gribhāya | dāmeva vatsād ví mumugdhy āñho nahí
tvád āre nimishas canēṣe || 6 || mā no vadhaír varuṇa yé
ta ishṭāv énaḥ kṛiṇvāntam asura bhrinānti | mā jyōtishah
pravasathāni ganma ví shū mṛidhah śiśratho jīvāse nah
|| 7 || nāmaḥ purā te varuṇotā nūnām utāparām tuvijāta
bravāma | tvé hí kam párvate ná śritāny āpracutani dū-
labha vratāni || 8 ||

O venerable one, chief guide of men, may we abide in the felicity of yours, who is endowed with great prowess and glorified by many. O invincible divine sons of Mother Infinity, may you have compassion, and admit us to your friendship. 3

The enlightened one, the upholder, creates the cosmic waters, and the same venerable Lord inspires the rivers to flow, which never get weary, and never stop. They have descended with swiftness, like birds upon the circumvient earth. 4

Cast off sin from me, O venerable one, as if it were a rope. May we obtain from you a channel of cosmic waters (divine cosmic intelligence). Cut not the thread of my life engaged in weaving pious works, and may not the total awards of my action be shattered before time. 5

Keep off all danger from me, O venerable one. O supreme sovereign, the sustainer of eternal laws, may you bestow your favour upon me. Cast off sin from me, like a tether from a calf. I am not even my leyliḍ's lord without you. 6

Do not harm us, O venerable God, repeller of foes, with those destructive weapons which are meant to demolish the person who commits sins on sacred occasions. Let us not depart (before our time) from the region of light. Destroy the malevolent that we may live. 7

As we have been offering adoration to you, O venerable Lord, in the past, so we offer it now; so may we offer it in future too, to you, the invincible. In you, as on an immovable mountain, all statutes are firmly established, and are not to be disregarded. 8

परं ऋणा मावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम् ।
 अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥९॥
 यो मे राजन्युज्यो वा सर्वा वा स्वप्ने भयं भीरवे मह्यमाह ।
 स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥
 माहं मघोनो वरुण प्रियस्य भृगिदाज्ञ आ विदुं शूनमापेः ।
 मा रायो रजन्तमुयमादव स्यां बृहद्वेदेम विदथे सुवीराः ॥११॥

pāra ṛiṇā savir ādha mātkrītanī māhām
 rājann anyākṛitena bhōjam | āvyushta īn nū bhūyasir ushāsa
 ā no jivān varuṇa tāsu śādhi | 9 | yó me rajan yūjyo vā
 sākḥā va svāpne bhayām bhīrāve māhyam āha | stenó va
 yó dīpsati no vṛiko va tvām tasmād varuṇa pahy asmān
 || 10 || māhām maghóno — || 11 ||

(२९) एकोनविंशं सूक्तम्

(१-७) ममचस्यास्य सत्तरय ण्समदो गान्समदः कूर्मो वा ऋषिः । विश्वे देवा देवता । विष्टुष छन्दः ॥

॥१॥ धृतव्रता आदित्या इषिरा आरे मत्कर्त रहसुर्वागेः ।
 श्रुष्वतो वो वरुण मित्र देवा भद्रस्य विद्वां अवसे हुवे वः ॥१॥
 यूयं देवाः प्रमतिर्युयमोजो यूयं द्वेषींसि मनुतर्युयोत ।
 अभिक्षतारो अभि च श्रमध्वमद्या च नो मृळ्यतापरं च ॥२॥

29.

Dhr̥itavratā ādityā īshirā āré māt karta rahasūr ivā-
 gaḥ | śṛiṇvató vo vāruṇa mītra dévā bhadrāsya vidvāñ
 āvase huve vaḥ || 1 || yūyām devāḥ prāmatir yūyām ójo
 yūyām dvēshānsi sanutār yuyota | abhikshattāro abhī ca
 kshāmadhvam adyā ca no mṛīlayatāparām ca || 2 ||

O venerable God, may you discharge me from the debts incurred by me, or for my sake by others. May I not, O illustrious God, be dependant on the wealth earned by others. Many are the mornings that have, as it were, indeed not dawned; make us, O venerable one, alive in them. 9

Protect us, O venerable one, against every peril with which a kinsman or a friend threatens in my slumber, or from a thief or wolf or a crooked man who attempts to destroy us. 10

May I never be worried, O venerable one, the elevation of a wealthy charitable man who does good and leads a prosperous life. May I never, O radiant one, lack in your well-awarded riches. May we, blessed with excellent descendents, worthily glorify Nature's bounties at this worship. 11

29

O wise men, enlightened as suns, and upholders of law, may you remove sin far from me, as a woman who secretly delivers does hers. O divine and vital, as inbreath and outbreath, knowing your benevolent spirit, I invoke you, the listener of prayers, for my protection. 1

O illustrious ones, you are superior intelligence. You are inspiring vigour. May you drive away malevolent subduing instincts, and overcome them entirely and grant us felicity both now and in future. 2

किम् नु वः कृणवामापरेण किं सनेन वसव आप्येन ।
 यूयं नो मित्रावरुणादिते च स्वस्तिमिन्द्रामरुतो दधान ॥३॥
 हुये देवा यूयमिदापर्यः स्थ ते मृळत नार्धमानाय मह्यम् ।
 मा वो रथो मध्यमवाकृते भृन्मा युष्मावत्स्वापिपुं श्रमिष्म ॥४॥

kīm ū

nū vaḥ kṛṇavāmāpareṇa kīm sānena vasava āpyena ' yū-
 yām no mitrāvaruṇādite ca svastīm indrāmaruto dadhāta
 || 3 || hayé devā yūyām id āpāya stha té mṛṣata nādha-
 mānāya māhyam | mā vo rātho madhyamavāḥ | ité bhun-
 mā yushmāvatsv āpīshu śramiṣhma ' 4 || prā va éko mī-
 maya bhūry āgo yān mā pitéva kitavām śaśāsā | āré pāṣā
 āré aghāni devā mā mādhi putré vīm iva grabhīṣṭa || 5 ||

प्र व एको मिमय भूर्यागो यन्मा पितेव कितवं शशास ।
 आरे पाशा आरे अघानि देवा मा माधि पुत्र विमिव ग्रभीष्ट ॥५॥
 अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
 त्राथ्य नो देवा निजुगे वृकस्य त्राथ्य कृतादेवपदो यजत्राः ॥६॥
 माहं मघोनो वरुण प्रियस्य भृदिदान आ विदुं शृन्मपेः ।
 मा रायो राजन्सुयमादव स्थां बृहद्देम विदथे सुवीराः ॥७॥

arvāñco adyā bhavatā yajatrā ā vo hārdi bhāyamāno vya-
 yeyam | trādhvam no devā nijūro vṛikasya trādhvam kar-
 tād avapādo yajatrāḥ || 6 || māhām maghōno — || 7 ||

What may we do for you, O learned upholders, either now or in future; what may we do, O life-bearing planets, by perpetual and practicable acts of devotion? May you yourself make us comfortable and happy. May you assist, O friendly and virtuous, benevolent as Mother Infinity, resplendent and vital as inbreaths and outbreaths, in maintaining our well-being. 3

O illustrious ones, you are our friends and well-wishers. Being so, grant felicity to us, who now implore you. Let not your moving car be slow in coming to our aid in our noble actions. Such as you are, never let us be weary of relatives. 4

You are to me as a father to his son, and therefore, alone in you I have confided my evils and offences. May all the bonding forces stay away from me; may all sins be far from me. A son, as I am of yours, do not seize me, as a fowler catches a bird. 5

O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and wicked. May you protect us from him who works us misfortune. 6

May I never witness, O venerable one, distress or destitution of my kinsman, who is opulent and good. May I never, O royal and radiant One, be lacking in well-earned riches. May we, be blessed with excellent descendants, and may we worthily glorify Nature's bounties at this worship. 7

(३०) त्रिषां सूक्तम्

(१-११) एकादशर्वस्यास्य सूक्तस्य शीनको शुत्समद्र ऋषिः । (१-५, ७, ८, १०) प्रथमादिपञ्चर्चा
सप्तम्या अष्टम्या उत्तमर्चस्य दशम्याश्चेन्द्रः, (९) षष्ठ्या इन्द्रासोमौ, (८) भष्टम्या पूर्वार्धस्य
सप्तम्यती, (९) नवम्या बृहस्पतिः, (११) एकादश्याश्च मरुतो देवताः । (१-१०) प्रथमादि-
दशर्चा त्रिष्टुप, (११) एकादश्याश्च जगती छन्दसी ॥

॥१२॥ ऋतं देवाय कृण्वते सवित्र इन्द्रायाहिघ्ने न रमन्त आपः ।
अहरहयात्यिक्वृपां कियत्या प्रथमः सर्ग आसाम् ॥१॥
यो वृत्राय सिन्मत्राभरिष्यत्प्र तं जनित्री विदुष उवाच ।
पथो रदन्तीरनु जोषमस्मै विवेदिवे धुनयो यन्त्यर्थम् ॥२॥
ऊर्ध्वो ह्यस्थादध्यन्तरिक्षेऽधो वृत्राय प्र वधं जेभार ।
मिहं वसान उप हीमदुद्रोत्तिग्मायुधो अजयच्छत्रुमिन्द्रः ॥३॥

30

Ritām devāya kṛiṇvaté savitrā indrāyābighné ná ra-
manta āpah | āhar-ahar yāty aktūr apām kīyāty ā pratha-
māḥ sārga āsām || 1 || yó vṛitrāya sīnam ātrābharishyat prā-
tām jānitṛī vidūsha uvāca | pathó rādantīr ānu jōsham
asmai divé-dive dhúnayo yanty ārtham || 2 || ūrdhvó hy
āsthād ādhy antārikshé 'dhā vṛitrāya prā vadhām jabhāra |
mīham vāsāna ūpa hīm ādudrot tigmayudho ajayac chā-
trum indrah || 3 ||

बृहस्पते तपुषाश्चैव विध्य वृकद्वरसो अमुरस्य वीरान् ।
यथा जघन्थ धृषता पुरा चिदेवा जहि शत्रुमस्माकमिन्द्र ॥४॥
अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निज्यूषीः ।
तोक्तस्य सातो तनयस्य भूरैरस्माँ अर्धं कृणुतादिन्द्र गोनाम् ॥५॥

bṛihaspate tāpushāśneva vidhya vṛika-
dvaraso āsurasya vīrān | yāthā jaghānta dhṛishatā purā
cid evā jahi śātrum asmākam indra || 4 || āva kshipa divó
āśmānam uccā yēna śātrum mandasānó nijūrvāḥ | tokāsya
sātaú tānayasya bhūrēr asmāñ ardhām kṛiṇutād indra gō-
nām || 5 ||

The deeds, sacred or otherwise, dedicated to the supreme creator, the resplendent Lord, executor of laws, and the dispeller of serpentine darkness incessantly continue to flow day by day; who knows at what period of time does their first dedication take place ? ¹

The Mother Infinity discloses to the resplendent soul name of the evil one who offers oblations to the dark forces. Obedient to the will, the stream of illustrious actions flows, day by day, to their objective goal, tracing out their assigned paths like roaring rivers. ²

As soon as the evil stands upright in the mind, the resplendent soul equips itself with adamantine will power to destroy the devil of ignorance enveloped by delusions. The soul conquers the hostile dark forces with its sharp intellect and will. ³

O the Lord supreme, strike with your blazing will power as with a bolt, the children of nesciences. You are known to destroy our sins; may you destroy them today as ever. ⁴

In the ecstasy of your spiritual bliss, may you hurl down the heavenly bolt of your adamantine will power, to destroy the sinful tendencies. Make us your copartners, O resplendent soul, for the acquisition of cows, children and progeny in abundance. ⁵

॥१३॥

प्र हि क्रतुं वृहथो य वनुथो रध्रस्य स्थो यजमानस्य चोदो ।
 इन्द्रासोमा युवमस्मौ अविष्टमस्मिन्भ्यस्थे कृणुतसु लोकम् ॥६॥
 न मा तमन्न श्रमन्नोत तन्दन्न वोचाम मा सुनोतेति सोमम् ।
 यो मे पूणाद्यो ददुद्यो निबोधद्यो मा सुन्वन्तसुप गोभिरायत् ॥७॥
 सरस्वति त्वमस्मौ अविद्धि मस्त्वती धृषती जेषि शत्रून् ।
 त्य चिच्छर्धन्तं तविषीयमाणमिन्द्रो हन्ति वृषभं शण्डिकानाम् ॥८॥

prá hí krátuṃ vṛihátho yám vanuthó radhrásya stho
 yajamānasya codaú | índrāsomā yuvám asmāñ avisṣṭam
 asmín bhayásthe kṛiṇutam u lokám || 6 || ná mā taman ná
 sraman nóta tandran ná vocāma mā sunotéti sómam | yó
 me priṇád yó dádad yó nibódhād yó mā sunvántam úpa
 góbhīr áyat || 7 || sárasvati tvám asmāñ aviddhi marútvatī
 dhrishatī jeshi śátrūn | tyám eic chárdhantam tavishiyāmā-
 nam índro hanti vṛishabhām śaṇḍikānām || 8 ||

यो नः सनुत्य उत वा जिघत्नुरभिक्ष्याय तं निगितेन विध्य ।
 बृहस्पत आयुधैर्जेषि शत्रून्ब्रुहे रीषन्ते परि ध्रेहि राजन् ॥९॥
 अस्माकैभिः सत्वभिः शूर शूरैर्वीर्या कृधि यानि ते कर्त्तव्यानि ।
 ज्योगभूवन्ननुधृषितासो हृत्वी तेषामा भरा नो वसूनि ॥१०॥
 तं वः शर्धं मार्कनं सुम्रयुर्गिरोषं ब्रुवे नमसा दैव्यं जनम् ।
 यथा रयिं सर्ववीरं नशामहा अपत्यसाचं श्रुत्यं दिवेदिवे ॥११॥

yó naḥ sā-
 nutya utá vā jighatnúr abhikhyāya tām tigiténa vidhya |
 bṛihaspata áyudhair jeshi śátrūn druhé ríshantani pári
 dhehi rájan || 9 || asmákebhiḥ sátvabhiḥ śura śurair vírya
 kṛidhi yāni te kártvāni | jyóg abhuvann ánudhūpitāso hatvī
 téshām ā bharā no vásūni || 10 || tām vaḥ śárdham máru-
 tam sumnayúr girópa bruve námasā daívyam jānam | yá-
 tha rayīm sárvavīraṃ náśāmahā apatyasācam śrútyam divé
 -dive || 11 ||

O resplendent soul and blissful divine power, eradicate the effect of the painful evil. You are the inspirer of devoted worshipper. May you protect us on all occasions of peril and make the world free from fear. 6

Let it not vex me, tire me and make me slothful, and may we never say, "do not offer devotion and dedication"; for it is the resplendent one that fulfils my wishes, gives me prosperity, hears my prayers and rewards me fully. 7

May you protect us, O divine speech. May you suppress the devil of ignorance in alliance with the vital principles, and mean' while, may the resplendent soul destroy even the foremost formidable ferocity. 8

May you find out the one who is in hiding and planning to injure us, and then pierce him with sharpened weapons. May you conquer with your ingenuity, O supreme intellect. May you destroy the offending evil spirits by your sharp adamantine will, O resplendent soul. 9

May you achieve all, that you ought to, O the supreme hero, the resplendent self, in alliance with your associates, i.e. your vital organs. Our evil forces have long been inflated with pride. Destroy them and may we get the reward which was so far withheld due to obstructions. 10

Desirous of happiness and comfort, O vital principles, I glorify with prayers and offerings your divine, manifest, and congregated strength so that we may thereby daily enjoy distinguishable affluence, accompanied by valiant family members including children. 11

(३१) एकत्रिंशं सूक्तम्

(१-३) सप्तचत्वारस्य सूक्तस्य शौनको युत्समश्च ऋषिः । विधे देवा देवता । (१-६) प्रथमादिषड्वचां जगती, (७) सप्तम्याश्च विष्णुषु छन्दसी ॥

॥१४॥

अस्माकं मित्रावरुणावतं रथमादित्यै रुद्रैर्वसुभिः सचाभुवा ।
 प्र यद्वयो न पतन्वस्मन्स्पृषि श्रवस्यवो हृषीवन्तो वनर्षदः ॥१॥
 अथ स्मा न उदेवता सजोपमो रथं देवासो अभि विश्नु वाजयुम् ।
 यदाशवः पद्याभिस्तित्रतो रजः पृथिव्याः सानो जङ्घनन्त पाणिभिः ॥२॥
 उत स्य न इन्द्रे विश्वर्चर्षणिर्दिवः गर्धेन मारुतेन सुक्रतुः ।
 अनु नु स्थात्यवृकाभिरूतिभी रथं महे सनये वाजसातये ॥३॥

31.

Asmākam mitrāvaruṇāvataṁ rātham ādityaiś rudraiś vā-
 subhiḥ sacābhūvā | prā yād vāyo nā pāptan vāsmanas pāri-
 śravasyāvo hrīṣhivanto vanarṣādāḥ || 1 || ādha smā na ūd-
 avatā sajoshaso rātham devāso abhi vikṣhū vājayum | yād
 āśāvah pādyābhis tītrato rājah prithivyāḥ sānan jāṅghananta
 pāṇibhiḥ || 2 || utā syā na īndro viśvācarshaṇir divaḥ sār-
 dhena mārutena sukrātuḥ | ānu nū sthāty avṛikābhir ūtibhi-
 rātham mahé sanāyo vājasātaye || 3 ||

उत स्य देवो भुवनस्य सक्षणिस्त्वष्टा माभिः सजोपा जृजुवद्रथम् ।
 इच्छा भगो बृहद्विवोत रोदसी पृषा पुरंधिरश्विनावथा पती ॥१॥
 उत ते देवी सुभगे मिथुदृशोपामानक्ता जगतामपीजुवा ।
 स्तुपे यदो पृथिवि नव्यमा वचः स्थानुश्च वयस्त्रिवया उपस्तिरे ॥२॥

utā syā devó bhūvana-
 sya sakṣhāṇis tvāśṣṭa gnābhiḥ sajōshā jājuvad rātham | lā-
 bhāgo bṛhaddivótā ródasī pūṣhā pūraṇdhir aśvínāv ādhā
 pātī || 4 || utā tyé devī subhāge mithudṛśośaśanākta jāga-
 tāṁ apījūvā | stushé yād vām prithivī nāvyaśā vāca stha-
 tūṣ ca vāyas trivayā upastīre || 5 ||

O cosmic light and cosmic plasma, may you accompanied by self luminous-suns, the cosmic vital principles and powers conferring prosperity preserve our chariot of human body when our restless mind and senses fly away like cheerful birds from their nest in search of food, perching on trees of the woods. 1

When our senses traversing the space and raising the dust with their paces, trample with their feet upon high mental level of human earthly body, O divine power, of one accord, may you protect our ever-moving chariot gone forth in quest of food, to live in harmony with the people. 2

And may our all-beholding and powerful soul associated with the vital energies of the body support us with beneficent helps so that we may obtain ample wealth and abundant food (great wisdom and prosperity). 3

And may that glorious architect of universe, the sovereign Lord of the world, associated with the divine powers, well-disposed, guide us on the chariot of life. May He the embodiment of culture, may He, the resplendent gracious Lord, the master of the mental and physical faculties, sagacious nourisher and the divine twin-powers the protectors, guide and conduct the chariot of our activity. 4

And may those brilliant, blessed dawns and night, that appear by turns and are the inspirers of all creatures show us our true path. And may you, O cosmic powers of earth and heaven, carry our chariot of human body on the path of progress. I praise you with a fresh hymn and offer homage of three types (praise, prayer, and meditation). 5

उत वः शंसमुजिजामिव इमस्यर्हिर्वृध्वोऽज एकपादुत ।
 त्रित क्रमुक्षाः सविता चनो दधेऽपां नपादाशुहेमा धिया शमि ॥६॥
 एता यौ वस्युद्यता यजत्रा अतक्षन्नाय्यो नव्यसे सम ।
 श्रवस्यवो वाजं चक्रानाः सप्तिर्न गथ्यो अहं धीतिमश्याः ॥७॥

utā vah śānsam usījām
 iva śmasy āhir budhnyo 'jā ékapād utā | tritā ribhukshah
 savitā cāno dadhe 'pām nāpād āśuhemā dhiyā śami || 6 ||
 etā vo vasmy údyatā yajatrā átakshann āyāvo nāvryase
 sām | śravasyāvo vājam cakānāḥ sāptir ná rāthyo āha dhī-
 tīm asyāḥ || 7 ||

(३२) द्वाविंशं सूक्तम्

(१-८) अष्टवंश्यास्य सप्तस्य द्यौनकां सप्तमस्य कविः । (१) प्रथमचौ यावापृथिव्यो, (२-३) द्वितीया-

द्वितीयोऽग्निदत्तश्च वा, (४-५) चतुर्थपञ्चम्यो राका, (६-७) षष्ठीसप्तम्योः मिनीवानी,

(८) अष्टम्याश्च विह्विता देवताः । (१-५) प्रथमादिपञ्चचौ जगती,

(६-८) षष्ठ्यादिनृचस्य चानुष्टुप् छन्दसी ॥

॥२५॥

अस्य मे यावापृथिवी ऋतायनो भूतमवित्री वर्चसः सिषासतः ।
 ययोगयुः प्रतरं ते इदं पुर उपेन्तुने वसूयुर्वा महो दधे ॥१॥
 मा नो गुह्या रिपे आयोरहन्द्भन्मा न आभ्यो रीरधो दुच्छुनाभ्यः ।
 मा नो वि यौः सख्या विद्धि तस्य नः सुन्नायता मनसा तत्त्वेमहे ॥२॥
 अहेलता मनसा श्रुष्टिमा बहु दुर्हानां धेनुं पिप्युषीमसश्चतम् ।
 पद्याभिराशुं वर्चसा च वाजिनं त्वां हिनोमि पुरुहूत विश्वहो ॥३॥

32.

Asyā me dyāvāprithivī rītāyató bhūtām avitrī vācasah
 śishāsataḥ | yāyor āyuh pratarām té idāni purā upastute
 vasūyūr vām mahó dadhe || 1 || mā no gūhyā rīpa āyór
 āhan dabhan mā na ābhyó rīradho duchhúnābhyah | mā, no
 ví yanḥ sakhyā viddhī tāsya naḥ sumnāyatā mānasā tát
 tvemahe || 2 || āheḷatā mānasā śrushtīm ā vaha dúhānām
 dhenūm pipyūshīm asaścatām | pādyaḥbhīr āśūm vācasā ca
 vājīnam tvām hinomi puruhūta viśvāhā || 3 ||

We love to praise you, O divine powers, like those men who love to propitiate. May the divine sun, the sustaining power behind the interspersed clouds, the un-born, one-footed, and possessing three-fold attributes and endowed with cosmic eternal light and the lightning residing in water-clouds be a blessing to us. 6

I love to appreciate, O adorable ones, your benevolent services. The worshippers have composed these appreciations for your services with earnestness. May you, who are desirous of food (applause) and vigour (love of service) continue to serve like a chariot-horse. 7

32

May you, O heaven and earth, possessor of exceedingly great might and praised by all, be champion of my sacred hymns. Full of intense devotion and coming out of a worshipful heart, I glorify you. I honour you both for blessings and my prosperity. 1

May the secret intrigues of the hostile men never hurt us any day. Do not subject us to the inflictions of such evil-doers. Do not deprive us of our friendships. Grant us the prayer which we are advancing with earnestness, and with a crave for your blessings. 2

May you grant us the well-nourished, and compact divine speech, yielding milk of devotion and conferring happiness. Daily I propitiate you, with earnestness in my deeds and words, O Lord, the one praised by all. 3

राकामहं सुहवीं सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्वना ।
 सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम् ॥४॥
 यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाधुषे वसूनि ।
 ताभिर्नो अद्य सुमना उपार्गहि सहस्रपोषं सुभगे रराणा ॥५॥
 मिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
 जुषस्व हव्यमाहुतं प्रजां देवि दिदिद्धि नः ॥६॥
 या सुवाहुः स्वहुरिः सुपृमा बहुसुवरी ।
 तस्यै विष्पत्यै हविः मिनीवाल्यै जुहातन ॥७॥
 या गुह्या मिनीवाली या राका या सरस्वती ।
 इन्द्राणीमह्म ऊतये वरुणानीं स्वस्तये ॥८॥

rākām ahām

suhāvām sushṭuti huve śṛṇōtu naḥ subhāga bōdhatu
 tmāna | sīvyatv āpaḥ suyāchidyamanaya dādātu viram śa-
 tādayam ukthyam || 4 || yās te rāke sumatāyaḥ supēśaso
 yābhir dādāsi dāśūshe vāsūni | tābhir no adyā sumānā
 upāgahi sahasrapośhām subhage rāraṇā || 5 || sinīvālī prī-
 thushṭuke yā devānām āsi svāsa | jushāsva havyām āhutam
 prajām devi dididdhi naḥ || 6 || yā subahūḥ svaṅgurīḥ su-
 shīmā bahusūvari | tāsyaī viṣpātnyai havīḥ sinivālyai juho-
 tana || 7 || yā guṅgār yā sinivālī yā rākā yā sārāsvatī | in-
 draṇām ahva ūtāye varuṇānīm svastāye || 8 ||

[अथ चतुर्थोऽनुवाकः ॥]

(३३) प्रथमिर्वा सूक्तम्

(१-१०) पञ्चदशचर्यादयः सूक्तस्य शौनको ग्रन्थमदः ऋषिः । ह्यो देवता । विष्णुप उच्यते ॥

॥१६॥

आ ते पितरमरुतां सुभमेतु मा नः मृर्यस्य संदडो युयोथाः ।
 अभि नो वीरो अवीति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥

33.

Ā te pitar marutaṃ, sumnām eta mā naḥ sūryasya
 sandarīṣo yuyothāḥ | abhi no vīro ārvati kshameta prā jā-
 yemahi rudra prajābhiḥ || 1 ||

I invoke the praiseworthy full-moon night with my nicely-composed hymns. May she who holds great wealth listen to our prayer and appreciate it. May she stitch our fabric of actions with unbreakable needle. May she grant us brave and praiseworthy opulent children. 4

O bounteous full-moon night, possessing graceful form and excellent wisdom, may you grant prosperity to the faithful devotees. May you favourably be with us, bestowing thousandfold blessings. 5

O night of extensive and deep darkness, (the new moon night), dear as sister to Nature's bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. 6

Offer homage to that divine night of extensive and deep darkness (night of new moon), who has lovely arms, loving fingers and who gives new life to all men. 7

I solicit my well-being and protection from my Lord, the Creator of the divine speech, as also of the first night of the waxing moon, the no-moon night, and the night of the full-moon, the speech which is an embodiment of divine knowledge, the divine glory and the divine excellence. 8

May your favour come to us, O the sustainer of cosmic vital principles. Do not deprive us from the sight of the sun. May our brave sons, O cosmic vital physician, subdue the adversaries. May we be multiplied with continued progeny. 1

त्वादत्तेभी रुद्र शंतमेभिः शंतं हिमां अशीय भेषजेभिः ।
 व्यंस्सद्वेषो वितरं व्यंहो व्यर्मीवाश्चानयस्वा विपूचीः ॥२॥
 श्रेष्ठो जातम्य रुद्र श्रियामि तवस्तमस्तमसां वज्रबाहो ।
 पथि णः पारमंहसः स्वस्ति विश्वा अर्भीनी रपसो युयोधि ॥३॥
 मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टृनी वृषभ मा सहृती ।
 उन्नो वीर्यं अर्पय भेषजेभिर्भिपक्तं त्वा भिषजां शृणोमि ॥४॥
 हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिपीय ।
 ऋदूदरः सुहवो मा नो अस्ये वभ्रुः सुशिप्रो रीरधन्मनायै ॥५॥

tvādattebhī rudra śāmtame-
 bhiḥ śatām hīmā aśīya bheshajēbhiḥ | vy āsmād dvēsho
 vitarām vy āñho vy āmivāṣ cātayasvā vīshūcāḥ || 2 || śrē-
 shṭho jātāśya rudra śriyāsi tavāstamas tavāsām vajrabāho |
 pārshi ṇaḥ pārām āñhasaḥ svastī vīśvā abhīti rāpaso yu-
 yodhi || 3 || mā tvā rudra cukrudhāmā nāmobhir mā dú-
 shṭutī vṛishabha mā sáhūtī | ūn no vīrān arpayā bheshajé-
 bhir bhisháktamam tvā bhishájām śṛiṇomi || 4 || hāvīmabhir
 hāvate yó havírbhir āva stómebhi rudráṃ dishīya | řidūdā-
 raḥ suhávo mā no asyaí babhrúḥ suśípro řīradhan manáyai
 || 5 ||

॥२॥ उन्मा ममन्द वृषभो मृत्त्वान्त्वक्षीयसा वयसा नार्धमानम् ।
 घृणीव च्छायामरपा अशीया विवासेयं रुद्रस्य सुक्षम् ॥६॥
 क्व स्य ते रुद्र मृत्तयाकुर्हस्तो यो अस्ति भेषजो जलावः ।
 अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीयाः ॥७॥

ūn mā mamanda vṛishabhó marútvān tváksbīyasā vá-
 yasā nādhamānam | ghrīṇīva chāyām arapā aśīyā vivāse-
 yaṃ rudráśya sumnām || 6 || kvā syā te rudra mṛīlayákur
 hásto yó ásti bheshajó jálāshaḥ | apabhartā rāpaso daívyā
 vābhī nú mā vṛishabha cakshamithāḥ || 7 ||

May I enjoy a hundred winters with the help of the most blissful medicinal cures given by you, O cosmic vital physician. Drive away enmity and hatred from us, drive sin far away, and drive away maladies and troubles to distant quarters. 2

O cosmic vital physician, in glory greatest amongst all born, the mightiest of the mighty, wielder of the adamantine justice, may you carry us safely beyond danger; chase away from us all assaults of physical injury. 3

May we never provoke you, O cosmic vital physician, the showerer of benefits, with our ill-addressed prayers, never with a badly composed joint invocation. May you tone up our sons and heroes with your medicinal cures; I hear you to be the most competent one among physicians. 4

With my hymns may I pacify cosmic vital physician, who is invoked with calls and offerings. May he, the one easily accessible, and of beautiful form, pleasing manners, and a soft heart, never subject us to malevolent disposition. 5

The showerer of benefits, by the vital principles has filled me, His grace-seeker, with joy by giving me invigorating nourishment. Having become free from injury, may I so propitiate the cosmic vital physician, that I enjoy it as one distressed by scorching heat gets relief in shade. 6

O cosmic vital physician, where is that kind hand of yours which heals, cures, and gives comfort? O showerer of benefits, may you be gracious to us. 7

प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि ।
 नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेष रुद्रस्य नाम ॥८॥
 स्थिरेभिर्द्वैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
 ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्बुद्रादसुर्यम् ॥९॥
 अर्हन्विभर्षि सायकानि धन्यार्हन्निष्कं यजतं विश्वरूपम् ।
 अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ॥१०॥

prá babhráve
 vṛishabhāya śviticé mahó mahīm susṣṭutīm īrayāmi | na-
 masyá kalmalīkinam námobhir grīṇīmāsi tveshām rudrāsya
 náma || 8 || sthirébbhir ángaiḥ pururūpa ugró babhrúḥ su-
 krébhiḥ pipiṣe hīranyaīḥ | īśanad asyá bhúvanasya bhúrér
 ná vá u yoshad rudrád asuryām || 9 || árhan bibharsbi sá-
 yakāni dhānvārhan nishkāṁ yajatām viśvárūpam | árhann
 idām dayase viśvam ábhvam ná vá ójīyo rudra tvád asti
 || 10 ||

॥८॥ स्तुहि श्रुतं गतेसदं युवानं मृगं न भीममुपहृत्मुग्रम् ।
 मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥११॥
 कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
 भूरेर्द्वितारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रस्यस्मे ॥१२॥
 या वो भेषजा मस्तुः शुचीनि या शन्तमा वृषणो या मयोभु ।
 यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रन्यं वशमि ॥१३॥

stuhí śrutām gratasādam yúvānam mṛigām ná bhīmám
 upahatnūm ugrām | mṛilā jaritré rudra stāvano 'nyām te
 asmán ní vapantu sénāḥ || 11 || kumārāś cit pitāram vān-
 damānam vrāti nānāma rudropayāntam | bhúrér dātāram
 sátpatiṁ grīṇīshe stutás tvām bheshajá rāsy asmé || 12 ||
 yá vo bheshajá marutaḥ śúcīni yá śāntamā vṛishaṇo yá
 mayobhú | yāni mánur ávrīṇitā pitá nas tá śām ca yóś ca
 rudrāsya vaśmi || 13 ||

I send forth a big hymn of earnest praises to the showerer of benefits, the one of pleasing manners, with spotless garments; may we bow down to Him; my homage to the brilliant one. We glorify the splendid name of the cosmic vital physician. 8

The cosmic vital physician with His sturdy and steady constitution, multi-forms and pleasing manners, is bedecked like sun with brilliant golden ornaments. The supreme vigour never goes away from Him who is the supreme ruler of this universal order. 9

Deservingly you, like the solar orb, hold the arrows and the bow, deservingly you wear the necklace of gold showing all its beautiful forms; deservingly you distribute among your worshippers all this wonderful power of yours. Nothing is mightier than you, O cosmic vital physician, Lord in the sun. 10

Glorify the cosmic vital physician (Lord in the sun), sitting high in his cosmic chariot. He is dreadful, deadly and fierce like a wild beast. Propitiated by praises, O Lord, grant happiness to him who praises you, and may your hosts overpower others who are our adversary. 11

I bow down to you, O cosmic vital power, just like a son bows to his greeting father. I praise the benevolent leader who gives much. On being praised may you grant your healing cures to us. 12

I long for those of your medicaments, O mighty vital principles, which are pure, most healing and a source of happiness. I long for those which our elders have found efficacious in their experience and also for those obtained from cosmic vital physicians for my cure and prevention. 13

परि णो हेती रुद्रस्य वृज्याः परि त्वेपस्य दुर्मनिर्मही गात् ।
 अव स्थिरा मघवद्भ्यस्तनुष्य मीढ्वस्तोकाय तनयाय सृळ ॥१४॥
 एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषि न हंसि ।
 हवन श्रुन्नो रुद्रेह बोधि बृहद्देम विदथे सुवीराः ॥१५॥

pári no hetí rudrásya vṛijyāḥ pári
 tveshásya a ḍurmatír mahí gāt | áva sthirá maghávadbhyas
 tanushvaḥ mīḍhvas tokāya tánayāya mṛiḷa || 14 || evā ba-
 bhro vṛiṣhabha cekitāna yāthā deva ná hṛiṇiṣhé ná hānsi |
 havanasṛūno no rudrehā bodhi bṛihád v. v. s. || 15 ||

(३४) चतुर्विंशो सूक्तम्

(१-१५) पञ्चदशचर्यास्य सूक्तस्य शौनको युत्सवद ऋषिः । मरुतो देवताः । (१-१४) प्रथमादि-
 चतुर्दशार्चो जगती, (१५) पञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥१५॥ धारावरा मरुतो धृष्ण्वोजसो मृगा न भीमास्तविषीभिर्चिनः ।
 अमयो न शुशुचाना ऋजीपिणो भूमिं धमन्तो अप गा अवृष्यत ॥१॥
 यावो न स्तृभिश्चितयन्त खादिनो व्यभ्रिया न युतयन्त वृष्टयः ।
 रुद्रो यदो मरुतो रुक्मवक्षसो वृषाजनि पृथ्याः शुक्र उधनि ॥२॥
 उक्षन्ते अर्ध्या अर्ध्या इवाजिपु नदस्य कणैस्तुरयन्त आशुभिः ।
 हिरण्यशिप्रा मरुतो दविध्वनः पृथं याथ पृषतीभिः समन्यवः ॥३॥

34.

Dhārāvarā marúto dhṛishṇvōjaso mṛigā ná bhīmāś tá-
 vishībhir arcīnaḥ | agnāyo ná śusancānā ṛijīṣhīno bhṛīmim
 dhāmanto āpa gā avṛiṇvata || 1 || dyāvo ná stribhiḥ cita-
 yanta khādīno vy ābhriyā ná dyutayanta vṛiṣṭāyāḥ | ru-
 dró yád vo maruto ruknavakshaso vṛiṣhājani pṛiṣnyāḥ śu-
 krā ūdhani || 2 || ukshānte āśvān ātyān ivājīṣhu nadāsya
 kārṇais turayanta āśúbhiḥ | hīraṇyasiprā maruto dávidhva-
 taḥ pṛikshām yātha pṛiṣatībhiḥ samanyavaḥ || 3 ||

May the missiles of cosmic vital physician, Lord in the sun, avoid us. May the great wrath of the impetuous Lord go away from us. May you turn away your strong bow of destruction from our wealthy friends and bestow happiness upon our sons and grandsons. 14

O, one of pleasing manners and showerer of benefits, omniscient and divine, bearer of our invocation, may you not show your wrath on us, nor kill us. May you now hear our invocations, O cosmic vital physician, Lord in the sun. May we loudly sing your praises in the sacred public worship and be gifted with brave sons. 15

34

O dynamic mortals (verily mortals are vitals), possessed of bold spirit, formidable like wild beasts, reverencing the world by their energies. Brightly shining like fires and soft in temperament, restore the wealth of the earth by blowing up whirlwinds of doubts and superstitions. 1

Since the mighty cosmic vital power procreate you in the womb of firmament, O cloud-bearing thunder winds (verily, these winds are vitals) you shine like starry heavens. You, the showerer of rain, illuminate the world like flash of lightnings. 2

The winds charge the clouds to move with speed like the racings of swift steeds, or like the boatmen rushing through water channels with their oars. O winds, with golden forms, may you go ahead one-minded badly shaking the trees, with your multicoloured clouds to receive your sustenance. 3

पृक्षे ता विश्वा भुवना ववक्षिरे मित्राय वा सदमा जीरदानवः ।
 पृषदश्वासो अनवभ्रराधस ऋजिप्यासो न वयुनेषु धूर्षदः ॥४॥
 हन्धन्वभिर्धेनुभी रप्शदूधभिरध्वस्मभिः पथिभिर्भ्राजदृष्टयः ।
 आ हंसासो न स्वसरणि गन्तन् मधोर्मदाय मरुतः समन्यवः ॥५॥

prikshé

tā víṣvā bhúvanā vavakṣhire mitráya vā sádama á jírāda-
 navah | priṣhadasvāso anavabhṛárādhasa ṛijipyāso ná vayú-
 neshu dhūrshádah || 4 || índhanvabhir dhenúbhī rapsádūdha-
 bhir adhvasmābhīḥ pathībhir bhrājadṛisṭayah | á haṁsāso
 ná svásarāṇi gantana mādhor mādāya marutah samanya-
 vah || 5 ||

॥२०॥

आ नो ब्रह्माणि मरुतः समन्यवो नरा न शंसः सर्वानानि गन्तन् ।
 अश्नामिव पिप्यन् धेनुमूर्धनि कर्ता धियं जरित्रे वाजपेशसम् ॥६॥
 तं नो दात मरुतो वाजिनं रथं आपानं ब्रह्म चिन्त्यद्विवेदिवे ।
 इषं स्तोतृभ्यो वृजनेषु कारवे सनि मेधामरिष्टं दुष्टरं सहः ॥७॥
 यद्युञ्जते मरुतो रुक्मवक्षसोऽश्वात्रथेषु भग आ सुदानवः ।
 धेनुर्न शिश्वे स्वसरेषु पिन्वते जनाय रतहविषे महीमिषम् ॥८॥
 यो नो मरुतो वृकताति मर्त्यो रिपुर्दधे वसवो रक्षता रिषः ।
 वर्तयत तपुषा चक्रियाभि तमव रुद्रा अशसो हन्तन् वधः ॥९॥

á no bráhmāṇi marutah samanyavo narām ná śāṁsah
 sāvanāni gantana | āsvām iva pipyata dhenúm ūdbani kártā
 dhīyaṁ jaritré vājapesasam || 6 || tām no dāta maruto va-
 jīnam rátha āpanām bráhma citáyad divé-dive | íṣam sto-
 trībhyo vṛijāneshu kārāve sanīm medhām árisṭam dusṭā-
 ram sáhah || 7 || yád yuñjáte marúto rukmāvakshasó 'śvān
 rátheshu bhága á sudánavaḥ | dhenúr ná śisve svásareshu
 pinvate jánāya ratáhavishe mahīm íṣam || 8 || yó no ma-
 ruto vṛikátati mártyo ripúr dadhé vasavo rákshata risháh |
 vartáyata tápushā cakríyābhī tám áva rudrá aśaso han-
 tanā vádhaḥ || 9 ||

They, the cloud-bearing winds, are quick in giving waters to all places, as friends offer help to their friends. They bear dappled clouds as their steeds; their gifts are never small; seated in their chariots, they go straight ahead. 4

O learned mortals (for they are verily vitals) of one mind, may you come like full-uddered cow, with enlightenment like shining lances. May you come for the divine enjoyment, just as swans fly to their nests. 5

O learned mortals, moving with one common directive, may you come to the place of learning and worship, adored by all. May you be enriched with benevolence, like the udders of milch cow or a mare, and for the singer grace the songs with rich rewards. 6

Grant us, O benevolent mortals, the vigour which may lead our toil to success and that hymn which daily reaches and glorifies supreme God. May you grant food for the singers in the midst of their followers, and also liberality, wisdom, unimpaired invincible vigour. 7

When the golden-breasted learned mortals (verily they are vitals) yoke their horses to their chariots to participate in the auspicious occasions of providing learning, they promise to procure rich nourishment to the offerer of devotional homage, as the milch cow does to her young calf. 8

O mortals, the granter of shelter, (for they are vitals), may you, protect us from the malignity of the man who cherishes wolf-like enmity against us; encompass him with your burning diseases; may you save us from injury and strike down the weapon of the cursing enemy. 9

चित्रं तद्वो मरुतो यामं चेकिते पृथ्व्या यदध्वरप्यापयो दुहुः ।
यद्वा निदे नवमानस्य रुद्रियास्त्रिते जराय जुरतामदाभ्याः ॥१०॥

citrām tād vo maruto yāma cekite prīṣ-
nyā yād ūdhar āpy āpāyo duhūh | yād vā nidé nāvamā-
nasya rudriyās tritām jārāya juratām adābhyāh || 10 ||

॥२१॥ तान्वो महो मरुत एवयाव्रो विष्णोरेषम्य प्रभुथे हवामह ।
हिरण्यवर्णान्ककुहान्यतस्तुचो ब्रह्मण्यन्तः शंस्यं राध ईमहे ॥११॥
ते दशंग्वाः प्रथमा यज्ञमूहिरे ते नो हिन्वन्तृषसो व्युष्टिषु ।
उषा न रामीररुणैरपोर्णुते महो ज्योतिषा शुचिना गोअर्णसा ॥१२॥
ते क्षोणीभिररुणेभिर्नाञ्जिभी रुद्रा ऋतस्य सदनेषु वावृधुः ।
निमेघमाना अत्येन पाजसा सुश्चन्द्रं वर्णं दधिरे सुपेर्गसम् ॥१३॥
तौ इयानो महि वरूथमृतयु उप घेदेना नमसा गृणीममि ।
त्रिनो न यान्पञ्च होतृनभिष्टय आववर्तदवराश्रकियावसे ॥१४॥
यया रधं पारयथात्यहा यया निदो मुञ्चथ वन्दितारम् ।
अर्वाची सा मरुतो या व ऊतिरो पु वाथ्रेव सुमनिजिगातु ॥१५॥

tān vo mahó marúta evayāvno víshṇor eśhāsya pra-
bhṛithé havāmahe | hīraṇyavarṇān kakuhān yatásruco brah-
manyāntaḥ śaṁsyaṁ rādha īmahe || 11 || té dāśagvāḥ pra-
thamā yajñām ūhire té no hinvantūśbāso vyūṣṭiṣhu | uśhā
ná rāmīr aruṇaír āporṇute mahó jyōtiṣhā śucatā góarṇasā
|| 12 || te kṣhoṇībhir aruṇébhīr nāñjībhi rudrá rītāsya sādā-
neshu vāvṛidhuḥ | nīmégghamānā átyena pájasa suśchandrām
várṇaṁ dadhire supéśasam || 13 || tām iyāno máhi várūtham
ūtāya úpa ghéd enā nāmasā grīṇīmasi | tritó ná yān páñca
hótrīn abhīśṭaya āvavártad ávarāñ cakriyāvase || 14 || yáyā
radhrām pārayatháty áñho yáyā nidó muñcátha vanditā-
ram | arvācī sá maruto yá va útír ó.shú vāsréva sumatír
jigātu || 15 ||

O mortals, brave and gallant, your marvellous energy is well-known, whereby seizing the udder of interspace, you milk it for your friends, and destroy your revilers of faithful adorables. 10

We call upon those learned dedicated mortals (for they are vitals) who willingly attend the worship offered to the all-pervading Lord. May we, singing our hymns and raising our well-kept, golden-hued pre-eminent ladles of the fire-ritual, invoke them for the wealth which all extol. 11

The master minds controlling ten sense organs are the first who bring offerings to the divine powers. May they inspire us at the breaking of dawn. With the blazing light of their hymns, surging with wisdom, they uncover the truth concealed under the dark covers of evil, obstructing the light of truth, as the dawns uncover the dark shadow of night by her ruddy rays. 12

Those cosmic vital powers have grown powerful, abiding by the eternal laws of nature, roaring in rhythmic tunes and decorating clouds with golden colour. Showering rains with vigour, they assume a lovely and well-decorated complexion. 13

We praise with reverence and humility those five excellent invokers (five vital breaths) for great protection and praise them with this hymn for support. May the seer of three comforts (physical, mental and spiritual) bring them here with him in the chariot (of vital complex) for superior help and favour. 14

May your favour, O vital mortals, with which you help the meek during a calamity and with which you liberate your admirers from reproach, be turned hereward. May your grace come to us well like a lowing cow (towards her calf). 15

(३५) पञ्चविंशं सूक्तम्

(१ १५) पञ्चदशर्चन्यास्य सूक्तस्य गौतमो गुत्तमश्च ऋषिः । अपां नपात् दधता । त्रिष्टुप् छन्दः ॥

॥२७॥

उपेमस्रक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे ।
 अपां नपादाशुहेमां कुवित्म मुपेगमस्कगति जोषिषद्भि ॥१॥
 इमं स्वस्मै हृद आ सुतष्टु मन्त्रं वोचेम कुविदस्य वेदत ।
 अपां नपादसुर्यस्य मुक्ता विश्वान्ययौ भुवना जजान ॥२॥
 समन्या यन्त्युप यन्त्यन्याः समानमूर्ध्व नद्यः पृणन्ति ।
 तमु शुचिं शुचयो दीदिवान्समपां नपातं परि तस्थुरगपः ॥३॥

35.

Ūpem asrikshi vājayūr vacasyām cāno dadhīta nadyó
 gīro me | apām nāpād āśuhēmā kuvīt śá supéśasas karati
 jóshishad dhī || 1 || imām sv āsmai bṛidá á sūtashtam
 māntram vocema kuvíd asya védat | apām nāpād asuryā-
 sya mahnā víśvāny aryó bhúvanā jajāna || 2 || sám anyā
 yānty úpa yanty anyāḥ samānām ūrvām nadyāḥ pṛinanti |
 tám ū śúcim śúcayo didivānsam apām nāpātam pári ta-
 sthur āpaḥ || 3 ||

तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः ।
 स शुक्रेभिः शिक्वेभी रेवदस्मे दीदायानिश्मो घृतनिर्णिगप्सु ॥४॥
 अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम् ।
 कृता इवोप हि प्रसरसे अप्सु स पीयूषम् धयति पूर्वसूनाम् ॥५॥

tám ásmerā yuvatáyo yúvānam marmṛi-
 jyāmānāḥ pári yanty āpaḥ | śá śukrēbhiḥ śíkvabhi revád
 asné didāyānidhimó ghrítānirṇig apsú || 4 || asmaí tisró
 avyathyāya nārīr devāya devír didbishanty ānnam | kṛtā
 ivópa hí prasarsré apsú śá pīyúṣham dhayati pūrvasūnām
 || 5 ||

I recite this poem for obtaining prosperity. May the hydrodynamic power lying latent in the flowing stream, be wealth-giver, to me, the reciter. May this impetuous electric power so utilized be decoratively useful to me. 1

Let us sing well, in its appreciation this poem which has been well-fashioned out from the heart; who can say whether it would be appreciated ! The hydrodynamic power, the noble Nature's force, has generated good many things existing by its supreme might. 2

Some waters collect together, others join them. As rivers they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining. 3

The young and modest waters, the bashful maidens, wait upon that youthful hydrodynamically produced fire repeatedly decorating him. He (the fire) has richly shone for us with his brilliant and powerful limbs in the midst of waters, unfed with fuel and yet shining as if nourished by butter. May all this bring abundance to us. 4

To this unshakable divine power (hydrodynamic), the three divine males (wisdom, speech and culture) personified, supply the sustaining elements. This power is formed, as if, in waters, but is utilized far and wide. He (the personified hydrodynamic power) enjoys the ambrosia of gravitational energy, already acting thereupon from before hand. 5

॥२१॥

अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सुरीन् ।
 आमासु पूर्णं पुरो अप्रमृष्यं नारातयो वि नशन्नानृतानि ॥६॥
 स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमन्ति ।
 सो अपां नपादूर्जयन्नप्स्वन्तर्वसुदेयाय विधत्ते वि भाति ॥७॥
 यो अप्स्वा शुचिना दैव्येन क्रुतावाजस उर्विया विभाति ।
 वया इदुन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥८॥
 अपां न पादा ह्यस्यादुपस्थं जिह्वानामूर्ध्वो विद्युतं वसानः ।
 तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यक्षीः ॥९॥
 हिरण्यरूपः स हिरण्यसंहगुपां नपात्सेदु हिरण्यवर्णः ।
 हिरण्ययुत्पदि २ गेनेर्निषया हिरण्यदा ददत्यन्नमस्मै ॥१०॥

āṣvasyātra jāni nāsyā ca svār druho rishāḥ samprīcaḥ
 pāhi sūrīn | āmasu pā rshū parō apramrīshyām nārātayo vi
 naṣan nānṛitāni || 6 || s vā ā dāme sudūghā yasya dhenūḥ
 svadhām pīpāya subhva ā nnam atti | sō apām nāpād ūrjā-
 yann apsv āntār vasudéyāy a vidhaté ví bhāti || 7 || yó apsv
 ā śucinā daīvyena rītāvājasra urviyā vibhāti | vayā id anyā
 bhūvanāny asya prā jāyante vīrūdhaḥ ca prajābhiḥ || 8 |
 apām nāpād ā hy āsthād upāsa ham jihmānām ūrdhvō vi-
 dyūtām vāsānaḥ | tāsya jyēsthām mahimānam vāhantīr hī-
 ran̥yavarṇāḥ pāri yanti yahvīḥ || 9 || hīran̥yarūpaḥ sā hī-
 ran̥yasamdrig apām nāpāt sēd u hīra nyavarṇaḥ | hiranyā
 yāt pāri yōner nishādyā hiranyadā dadyat annam āsma
 || 10 ||

॥२४॥

तदस्यानीकमुत चारु नामापिच्यं वर्धते नु रिषस्य ।
 यमिन्दते युवतयः समित्या हिरण्यवर्णं घृतमा मस्य ॥११॥

tād asyānikam utā cāru nāmāpīcyām vardate nū rīṣasya ।
 apām | yām indhāte yuvatīyaḥ sām itthā hīra vavarnan
 gbrītām ānuam asya || 11 ||

In him (the hydrodynamic power) lies the source of mechanical horse-power, and also of other advantages. May you defend the pious patrons against malice and oppression (utilization for defence purpose). Neither the enemies nor the untruthful villains would be blessed by this energy, whether abiding in the immature or mature waters. 6

He, the hydrodynamic power personified, abides in his own dwelling; he is a cow which can be easily milked; he augments the nectar, and eats the sacrificial food. He gathering strength (high driving or propelling forces) in the midst of waters, shines for the sake of conferring wealth upon the worshipper (the person or the organization harnessing the energy). 7

All other creatures and the creepers with their offspring are indeed born forth as the branches of this hydrodynamic energy, who, untired and holy, shines abundantly in the midst of waters and vegetation with his pure and divine lustre. 8

The hydrodynamic energy, arrayed in lightning, ascends in the midst of curled clouds. The flowing clouds of golden colour surround him, carrying with them his exceeding glory. 9

The hydrodynamic energy in the form of fire and lightning has a golden form and a golden appearance; he (personified) indeed has the same golden complexion even when he is enshrined on the altar away from his golden home. The givers of gold offer him his sacrificial food. 10

The hidden face and lovely name of this eternal fluid-dynamic energy grow powerful. Golden-coloured water (or butter) is the food of this fire divine and as such, the youthful waters of the aerial ocean enkindle him well here. 11

अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः ।
 सं सानु मार्जिं दिधिषामि विल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥१२॥
 स ईं वृषाजनयत्तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति ।
 सो अपां नपादनभिस्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥
 अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
 आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यक्षीः ॥१४॥
 अयांसमग्ने सुक्षितिं जनायायांससु मघवद्भ्यः सुवृक्तिम् ।
 विश्वं तद्भ्यं यदवन्ति देवा बृहद्देम विदधे सुवीराः ॥१५॥

asmai bahūnām avamāya sākhye
 yajñair vidhema nāmasa havirbhiḥ | sām sānu mārjmi dī-
 dhishāmi bilmair dādhamy ānnaiḥ pari vanda ṛigbhiḥ
 || 12 || sā īm vṛishājanayat tāsu gārbham sā īm śisur dha-
 yati tāu rihanti | sō apām nāpad ānabhimlātavarṇo 'nyā-
 syevehā tanvā vivesha || 13 || asmīn padé paramé tasthi-
 vānsam adhvasmābhir viśvābhā dīdivānsām | āpo nāptre
 ghṛitām ānnaṁ vāhantiḥ svayām ātkaiḥ pari diyanti yah-
 viḥ || 14 || āyānsam agne sukshtiṁ jānāyāyānsam u maghā-
 vadbhyah suvṛiktīm | viśvam tād || 15 ||

(३६) पदविंशं सूक्तम्

(१-६) पद्व्यस्त्याम्य सूक्तस्य शौनको गुत्समद् ऋषिः । (१) प्रथमस्य इन्द्रो मधुध, (२) द्वितीयाया
 मग्नो माघवध, (३) तृतीयायास्त्यष्टा गुरुध, (४) चतुर्थ्या अग्निः शुचिध, (५) पञ्चम्या इन्द्रो
 नभध, (६) षष्ठ्याश्च मित्रावरुणौ नभस्यध देवताः । अगती छन्दः ॥

॥२५॥ तुभ्यं हिन्वानो वसिष्ठ गा अपोऽधुक्षन्त्सीमविभिरद्रिभिर्नरः ।
 पिबेन्द्र स्वाहा प्रहृतं वर्षदुतं होत्रादा सोमं प्रथमो य ईक्षिषे ॥१॥

36.

Túbhyam hinvánó vasishṭa gā apó 'dhukshan sīm
 ávibhir ádribhir nárah | píbendra svābhā práhutaṁ váshaṭ-
 kṛitaṁ hotrád ā sómam prathamó yá ísishe || 1 ||

Let us wait upon this nearest friend among the many with the sacrifices, a prayer and offerings. I decorate his high place (the establishment), feed him with chips of wood, support him with food and exalt him with songs. 12

He is his own revealer and sows the seed of plasma in the vast expanse of universe. He indeed draws life-giving element from them and they lick him. That fluid-dynamic energy with unfaded effulgence, here unites as it were with other manifested forms of divine powers (energies). 13

The great waters bearing rich nourishment to feed their offspring flow and surround him who in his supreme position is resplendent with the rays that never perish. 14

O most adorable and effulgent Lord, the giver of good homes, I have come to you for the prosperity of my people; I have come with a good hymn for the sake of procuring opulence from you. May all auspicious gifts which Nature's bounties can give to others be ours. May we, surrounded by brave followers, loudly praise you, O Divine, in this sacrificial assembly. 15

36

O resplendent Lord, the first and foremost to rule, we invoke you by presenting these sweet songs which the poets have composed, just as a herbal oblation is pressed with stone and filtered through wool with great effort. Accept these sweet emotional expressions of homage presented by the priests with the exclamation SVAHA and VASAT (two forms of HAILS). 1

यज्ञैः संमिष्टाः पृषतीभिर्ऋष्टिभिर्यामञ्छुभ्रासो अञ्जिषु प्रिया उत ।
 आसया बर्हिर्भरतस्य सूनवः पोत्रादा सोमं पिबता दिवो नरः ॥२॥
 अमेवं नः सुहवा आ हि गन्तं नि बर्हिषि सदतना रणिष्टन ।
 अथा मन्दस्व जुजुषाणो अन्धसस्त्वष्ट्रैर्वेभिर्जनिभिः सुमद्वणः ॥३॥
 आ वक्षि देवाँ इह विप्र यक्षि चोशन्होतर्नि षदा योनिषु त्रिषु ।
 प्रति वीहि प्रस्थितं सोम्यं मधु पिबामीघ्रात्तव भागस्य तृष्णहि ॥४॥

yajñāṇi

sámmiṣṭāḥ pṛiṣhatībhir riṣṭībhir yāmañ chubhrāso añjishu
 priyā utā | āsādyā barhír bharatasya sūnavah potrád ā só-
 mam pibatā divo narah || 2 || améva naḥ suhavā ā hí gán-
 tana ní barhīshi sadatanā raṇiṣṭhana | áthā mandasva juju-
 shāṇó ándhasas tváshtar devébhir jánibhiḥ sumádgaṇaḥ
 || 3 || ā vakshi devāñ ihā vipra yákshi cośān hotar ní shadā
 yónishu trishú | ,prāti víhi prásthitam somyām mádhu pí-
 bágnīdhrāt táva bhāgāsya triṇuḥi || 4 ||

एष स्य ते तन्वो नृम्यावर्धनः सह ओजः प्रदिवि ब्राह्मोर्हितः ।
 तुभ्यं सुतो मघवन्तुभ्यमाभृतस्त्वमस्य ब्राह्मणादा तृपत्पिब ॥५॥
 जुषेथा यज्ञं बोधतं हवस्य मे सुतो होता निविदः पूर्व्या अनु ।
 अच्छा राजाना नम एत्यावृते प्रशस्त्रादा पिबत सोम्यं मधु ॥६॥

eshā syā te tanvō

nṛimṇavārdhanah sāha ójah pradívi bāhvór hitāḥ | túbhyaṁ
 suto maghavan túbhyaṁ ābhrītas tvām asya brāhmaṇād ā
 tripāt piba || 5 || jushéthāṁ yajñām bódhatam hāvasya me
 sattó hótā nivídaḥ pūrvyā ānu | áchá rājānā náma ety
 āvṛitam prasūstrād ā pibatam somyām mádhu || 6 ||

O cloud bearing winds, engaged in sacred dedications, while on march, you appear as if adorned with spears and riding on spotted (mares or deers), and wearing attractive ornaments; you are offsprings of the luminous heaven, leaders in the firmament. May you be enshrined in the firmament and accept sweet songs from the pious priests. 2

O Nature's forces, easy to be invoked, may you all come to us together; and the supreme Lord, architect of the universe also come to bless us, along with the brilliant consorts in this creation, with Nature's bounties and their divine counterparts and may you accept our loving prayers and be delighted, 3

Bring Nature's bounties here and worship them, O poet sage, and ardently longing for them please be seated in the three spheres (knowledge, words and action). O inviting priest, cherish the sweetness of the blissful elixir—spiritual experience—realized by you through the aid of the preceptor and be satisfied with your share. 4

O bounteous person, here is the augments of vigour of your body, and the strength of your arms. It has been specially prepared and dedicated to you. May you accept it, as offered to you by the high priest, and rejoice. 5

O persons incharge of the departments of welfare and benevolence, may both of you be gratified with this public functions of service, and hear our invocations. Our priest, sitting on the dias, is repeatedly reciting the traditional benedictions. May you come to accept our greetings offered to you by our director. 6

(३७) सप्तमिषां सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य सोमको वृत्समद ऋषिः । (१-४) प्रथमादिचतुर्कचां द्रविणोदाः,

(५) षड्वचस्या अग्निर्नौ, (६) षड्वचाश्चाग्निर्वेवताः । जगती छन्दः ॥

॥१॥ मन्दस्व होत्रादनु जोषमन्धसोऽध्वर्यवः स पुष्पां वष्टयासिचम् ।
 तस्मा एतं भरत तद्वशो ददिहोत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥१॥
 यमु पूर्वमहुवे तमिदं हुवे सेदु हव्यो ददिर्यो नाम पत्यते ।
 अध्वर्युभिः प्रस्थितं सोम्य मधु पोत्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥२॥

37.

Māndasva hotrād ānu jósham ándhasó 'dhvaryavaḥ sá
 pūrṇām vashty āśīcam | tásmā etám bharata tadvasó da-
 dír hotrād sómam dravinodah píba řitúbhiḥ || 1 || yám u
 pūrvam áhuve táṁ idám huve séd u hávyo dadír yó náma
 pátyate | adhvaryúbhiḥ prásthitaṁ somyám mádhu potráť
 sómam d. p. ři. || 2 ||

मेद्यन्तु ते वahnयो येभिरीयमेऽग्निषण्यन्वीळ्यस्वा वनस्पते ।
 आयूया धृष्णा अभिगूर्या त्वं नेष्ट्रात्सोमं द्रविणोदः पिब ऋतुभिः ॥३॥
 अपादोत्रादनु पोत्रादमत्तोत नेष्ट्रादजुपत प्रयो हितम् ।
 तुरीयं पात्रममृक्तममर्त्य द्रविणोदाः पिबन्तु द्राविणोदसः ॥४॥

médyantu te váhnayo yébbhir íyasé
 'riṣhanyan vilayasvā vanaspate | āyúyā dhřishṇo abhigúryā
 tvám neshtřát sómam — || 3 || ápād dhotrād utá potráť
 amattotá neshtřád ajushata práyo hitám | tuříyam pátram
 ámřiktaṁ ámartyam dravinodáh pibatu drāvinodasáh || 4 ||

O Lord, bestower of gifts, may you be gratified by the dedicated service offered by your devotee (food-liberations offered by the priest). O priests, He loves homage in abundance. Offer this to Him; in consequence He would be your benefactor. May you, O Lord, accept the elixir of sweet devotional prayers (as if, the herbal juice) from the cup of invoking priest, appropriate to the seasons. 1

I invite Him today, whom indeed I have invited before; He indeed deserves invocation who is renowned as a benefactor. The sweet expressions of devotion have been presented to you, by the priests. O Lord, the donor of gifts, may you accept the elixir of sweet devotional prayers from the cup of purifying priest who present it, appropriate to the seasons. 2

O donor of gifts and the Lord of vegetation, may these bearers, by whom you are borne along, be gratified. You are always firm, do no injury and are strong, steadfast in your resolves. O showerer of gifts, may you accept the elixir of sweet devotional prayers from the cup of the leading priest, who, uttering the words, presents the spiritual elixir, appropriate to the seasons. 3

Lord, the bestower of gifts, has accepted the sweet devotional elixir from the cup of the invoking priest, from the cup of the purifying priest and as well from the cup of the leading priest. He also equally enjoys the fourth one, undisturbed and immortal from the offerer of gifts (the presiding priest). 4

अर्वाञ्चमद्य यस्य नृवाहणे रथं युञ्जाथामिह वी विमोचनम् ।
 पूङ्गं हवींषि मधुना हि कै गतमथा सोमं पिबते वाजिनीयम् ॥५॥
 जोष्यमे समिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम् ।
 विश्वेभिर्विश्वौ ऋतुना वसो मह उशन्वेवौ उशतः पायया हविः ॥६॥

arvāñcam adyā yayyaṃ nṛivāhanam rātham yuñjāthām ibā
 vāṃ vimócanam | priñktām havīṃshi mādhunā hí kaṃ ga-
 tāṃ áthā sómam pibatam vājinīvasū || 5 || jóshy agne samí-
 dham jóshy āhutim jóshi bráhma jányam jóshi sushṭutīm |
 víśvebhīr víśvāñ rítunā vaso mahá uśán devāñ uśatáh pā-
 yayā havíh || 6 ||

(३८) अष्टाविंशो सूक्तम्

(१-११) एकादशर्वस्यास्य मूलस्य गौतमो वृत्तमद ऋषिः । मयिना देवता । त्रिष्टुप् छन्दः ॥

॥२॥

उदु प्य देवः सविता सवायं शश्वत्तमं तदपा वह्निरस्थात् ।
 नूनं देवेभ्यो वि हि धाति रत्नमथार्भजद्दीतिहोत्रं स्वस्तौ ॥१॥
 विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र ब्राह्वा पृथुपाणिः सिस्मर्ति ।
 आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिजमन् ॥२॥
 आशुभिश्चिद्यान्वि मुचाति नूनमरीरमदत्तमानं चिदेतोः ।
 अक्षरूपां चिद्वय्यौ अविप्यामनु व्रतं सविनुमोव्यागात् ॥३॥

38.

Úd n shyá deváh savitá saváya śaśvattamāṃ tādapā
 vālmīr asthāt | nūnām devébhyo ví hí dhāti rátanam áthā-
 bhajad vitfhotraṃ svastau || 1 || víśvasya hí śṛushtāye devá
 ūrdhváh prā bāhāvā pṛithūpanīh śísarti | āpaś cid asya
 vratá á nīmrigṛā ayām cid váto ramate párijman || 2 || āśu-
 bhiḥ cid yān ví mucāti nūnām áriramad átamānam cid
 étoḥ | ahyárshūnām cin ny áyāñ avishyām ánu vratām sa-
 vitúr móky āgāt || 3 ||

May you two yoke your hero-bearing and swift-moving chariot, pilot it to this direction and come hitherwards. Your landing place is here. May you moisten the offerings with your sweetness. Do indeed come here. Then O twin-divines, showerers of gifts, partake in the beauties of creation. 5

May you be pleased with the fuel of dedication, O adorable God; accept our offerings of prayers; accept the hymn beneficial to the people; accept our earnest praises. May you, O loving divine, let all the sweet Nature's bounties and divine powers accept the sweet elixir, appropriate to the seasons. 6

38

The divine creator, the bearer of life, has been perpetually creating, for such is His function. Verily he bestows lovely gifts on Nature's bounties. May he give prosperity to the devout worshippers. 1

The resplendent sun with his arms stretching extensively, rises for the good of the world. It is in accordance to the eternal ordinance that the waters (in oceans) purify and the wind (in the interspace) sports in its circling region. 2

Having gone speedily, no sooner he (the sun) winds up his rays and stops the traveller from his onward journey. He restrains the activity of those (i.e. the rays) that have been attacking the serpentine clouds. It is in accordance with the creator's eternal laws, (that as the sun sets), night approaches. 3

पुनः समव्यदितं वयस्ती मध्या कर्तोन्यधाच्छक्म धीरः ।
 उत्सहायास्थाहृत्तैरदर्थरमतिः सविता देव आगात् ॥४॥
 नानौकसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोकं अग्नेः ।
 ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिपितं सवित्रा ॥५॥

pūnaḥ sām avyad vītatam vāyanti
 madhyā kārtoṇy ādhāc chākma dhīraḥ | ūt saṁbhāyāsthād
 vy ritūir adardhar arāmatih savitā devā āgāt || 4 || nānau-
 kāsai dūryo viśvam āyur vī tiṣṭhate prabhavaḥ śoko
 agnēḥ | jyēṣṭham mātā sūnāve bhāgām ādhād ānv asya
 kētam iṣhitām savitrā || 5 ||

॥ समाववर्ति विष्टितो जिगीषुर्विश्वेषां कामश्चरताममाभूत् ।
 शश्वौ अपो विकृतं हित्व्यागादनु व्रतं सविनुर्देव्यस्य ॥६॥
 त्वया हितमप्यमप्सु भागे धन्वान्वा मृगयसो वि तस्थुः ।
 वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सवितुर्मिनन्ति ॥७॥
 याद्राध्यं वरुणो योनिमप्यमनिशितं निमिषि जभुराणः ।
 विश्वो मार्ताण्डो व्रजमा पशुर्गीत्स्थशो जन्मानि सविता व्याकः ॥८॥
 न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
 नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥९॥

samāvavarti viṣṭhito jigīṣhūr viśveshām kāmāṣ cāra-
 tāṁ amābhūt | śāśvāu āpo vīkritaṁ hitvy āgād ānu vra-
 tāṁ savitūr daivyasya || 6 || tvāyā hitām āpyam apsū bhā-
 gām dhānvānv ā mṛigayāso vī tasthuh | vānāni vībhyo nā-
 kir asya tāni vratā devāsyā savitūr minanti || 7 || yādrā-
 dhyam vāruṇo yōnim āpyam āniṣitaṁ nimīṣi jārbhurā-
 naḥ | viśvo mārtaṇḍo vrajām ā paśūr gāt sthaso jānmāni
 savitā vy ākaḥ || 8 || nā yāsyēndro vāruṇo nā mitrō vratām
 aryamā nā minānti rudrah | nārātayas tām idām svastī
 huvō devām savitāram nāmobhiḥ || 9 ||

Once more has she (the night) spread it out, weaving her extended web over the world. The prudent person lays down his work incomplete. But every one springs up when the unwearied divine sun, having rested for a while, rises and well defines the seasons. 4

Now the powerful glow of the household fire is lit, door to door, in a number of homes throughout the world. The mother (dawn) lays down the full share for her son (the fire), sent to him according to the wishes of the creator. 5

Everyone who goes out to various places for earning, returns, for home is the desire of all moving beings. A labourer returns home leaving his work half-done, according to the indications of the divine sun (now set). 6

The animals of forests, in arid places, go in search of water which has been collected in the firmament. The wild beasts spread themselves over the dry land. The trees of forest are assigned to the birds; no one ever disregards these laws of the divine sun. 7

On the closing of the eyes of the sun (i.e. sunset), the venerable God, provides agreeable places of rest to all movable creatures. The birds go to their nests on trees and the cattle go to their lair. The sun disperses creatives in various directions to their respective places of rest. 8

Here I implore with obeisances prosperity from that resplendent creator of universe whose law neither divine powers of heaven and earth such as sun, ocean, cosmic light, cosmic law giver, vital principles nor even their opponents violate. 9

भगं धियं वाजयन्तः पुनर्नि नराशंसो भाम्पतिर्नो अद्याः ।
 आये वामस्य सङ्गथे रयीणां प्रिया देवस्य सवितुः स्याम ॥१०॥
 अस्मभ्यं तदिवो अद्भ्यः पृथिव्यास्त्वया दत्ते काम्यं राध आ गति ।
 शं यस्तोतुभ्य आपये भवात्युक्तामाय सवितर्जग्नि ॥११॥

bhāgam dhīyaṃ vā-
 jāyantaḥ pūramdhiṃ nārāśāṃso gnaśpātir no avyāḥ | āyē
 vāmāsya saṃgathē rayīṇāṃ priyā devāsya savitūḥ syāma
 || 10 || asmābhyam tād divo adbhyāḥ pṛthivyāś tvayā dat-
 tāṃ kāmyam rādha ā gat | śam yāt stotṛibhya apāye bhā-
 vāty uruśāsāya savitar jaritré || 11 ||

(३०.) एकानचत्वारिंशं सूक्तम्

(१-८) भद्रव्याम्य सूक्तस्य शौनको एतमस्य क्रयिः । अश्विनो देवते । त्रिष्टुप् छन्दः ॥

॥१॥ ग्रावाणेव तदिदं जरेथे गृध्रेव वृक्षं निधिमन्तुमच्छे ।
 ब्रह्माणेव विदथे उक्थशासा दूतेव हव्या जन्या पुत्रा ॥१॥
 प्रान्त्यावाणा रथ्येव वीराजेव यमा वग्मा संचेथे ।
 मेने इव तन्वांश्च शुम्भमाने दम्पतीव क्रतुविदा जनेषु ॥२॥
 शृङ्गेव नः प्रथमा गन्तमर्वाकृष्णाविव जभृगणा तरोभिः ।
 चक्रवाकेव प्रति वस्तोरुस्त्रावाञ्चो यानं रथ्येव शक्रा ॥३॥

39.

Grāvāneva tād id ārtham jarethe grīdhreva vṛikshāṃ
 nidhimāntam ācha | brahmāneva vidātha ukthasāsā dūteva
 havyā jānyā purutrā || 1 || prātaryāvāṇā rathyeva vīrājēva
 yamā vāram ā sacethe | méne iva tanvā śumbhamāne dām-
 patīva kratuvīdā jāneslu || 2 || śṛṅgeva naḥ prathamā
 gantaṃ arvāk chaphāv iva jārbhurūṇā tārobhiḥ | cakravā-
 kéva prāti vāstor usrārvāñcā yātam rathyēva śakrā || 3 ||

May the lord of creation, the one adored by men, the Lord of speech, preserve us. He is the one, all-wise, worshipped by all, auspicious, and the sole object of meditation. May we be dear to resplendent Lord of creation in the acquisition of wealth and prosperity. 10

May that desirable wealth given by you come to us from heaven, from the waters and from the earth, which, O creator, shall continue to be a source of happiness to friends and to those who praise you. 11

39

Move quickly to the goal like a pair of clouds purposefully descending. Fly like eagles to a tree of treasures, or like two venerable priests to chant the hymns in the assembly of learned seers or like two royal messengers invited with honour in a land of many people. 1

You go forth in the morning like heroes mounted on chariots. You are like a pair of goats clinging to each other by their own choice. You are similar to two birds shining with their brilliant body. You are like a married couple conscious of their obligations in society. 2

Come foremost to us (like a bull) with two horns, or like (a horse) with two hoofs stamping with speed. O twins, may you come here every morning like two loving birds (cakra-vaka, Anas Casarca), awaiting the morning or like two heroes, over-throwers of foes, mounted on chariots. 3

नावेव नः पारयतं युगेव नभ्येव न उपर्धाव प्रर्धाव ।
 श्वानेव नो अरिषण्या तनुनां खगलेव विस्वसेः पातमस्मान् ॥४॥
 वातेवाजुर्या नद्येव रीतिरक्षी इव चक्षुषा यानमर्वाक ।
 हस्ताविव तन्वेऽं गंभविष्ठा पादेव नो नयतं वस्यो अच्छे ॥५॥

॥५॥ ओष्ठाविव मध्यास्त्रे वदन्ता स्तनाविव पिप्यतं जीवसे नः ।
 नासेव नस्तन्वो रक्षितारा कर्णाविव मुश्रुतो भृनमस्मे ॥६॥
 हस्तेव शक्तिमभि सन्ददी नः श्रामेव नः समजतं रजामि ।
 इमा गिरो अश्विना युष्मयन्ताः क्षणेत्रेणैव स्वधितिं संतिगीतम् ॥७॥
 एतानि वामश्विना वर्धनानि ब्रह्म स्तोमं गृत्समदासो अकन् ।
 तानि नरा जुजुषाणोप यानं बृहद्देम विदथे सुवीराः ॥८॥

nāvéva naḥ pārayataṃ yugéva nábhyeva na upadhíva pra-
 dhíva | sváneva no áriṣhanyā tanūnām khrígaleva visrásah
 pātam asmān || 4 || vātevaājuryā nadyēva rītīr akśhī iva cá-
 kshushā yātam arvāk | hāstāv iva tanvè śāmbhavishṭhā pá-
 deva no nayataṃ vāsyo ácha || 5 ||

óshṭhāv iva mādhy āsné vādantā stánāv iva pipyataṃ
 jīvāse naḥ | náseva nas tanvò rakshitārā kárṇāv iva su-
 śrūtā bhūtam asmé || 6 || hāsteva śaktim abhī samdadī naḥ
 kshāmeva naḥ sám ajataṃ rájānsi | imā gíro aśvinā yu-
 śhmayāntiḥ kṣṇótreneva svádhitim sám śiśitam || 7 || etāni
 vām aśvinā vārdhanāni bráhma stómam grītsamadāso akran-
 tāni narā jujushāṇópa yātam bṛihád — || 8 ||

(४०) चत्वारिंशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य शौनको गृत्समद् ऋषिः । (१-५, ६) प्रथमादिपञ्चर्चा षड्याः पूर्वार्धस्य
 च सोमापूषणौ, (६) षड्रचा उत्तरार्धस्य चादिनिर्वृताः । त्रिष्टुप् छन्दः ॥

॥६॥ सोमापूषणा जनना रयीणां जनना द्वयो जनना पृथिव्याः ।
 जातो विश्वस्य भुवनस्य गोपौ देवा अकृण्वन्नमृतस्य नाभिम् ॥१॥

40.

Sómāpūṣhaṇā jānanā rayīṇām jānanā divó jānanā pri-
 thivyāḥ | jātaū víśvasya bhūvanasya gopau devā akṛiṇvann
 amṛitasya nābhim || 1 ||

Carry us safely across the danger as if in a boat; guarding our bodies against injuries like hounds, save us from a breakdown, like two armours, like yokes, like axles, like spokes, and like fellies. 4

Indestructible like two winds, moving rapidly like two rivers, seeing like two eyes, may you come here, O twin divines. Like two hands and like two feet most serviceable to the body, lead us towards excellent wealth. 5

Speak like the two lips uttering sweet words, feed us like the two breasts yielding nourishment, that we may live. Be the protectors of our person like the two nostrils and be like the two ears, for the hearing of agreeables. 6

Be the givers of strength to us like two hands. May you give us extensive space like the earth. Sharpen, O twin divines, these hymns which are addressed to you, like a hatchet sharpened on a grindstone. 7

The cheerful sages have composed these hymns which glorify you, as also the prayer for you, O twin divines. O brave warriors, come to us accepting them. Being endowed with brave sons may we sing aloud in the sacrificial assembly. 8

O divine bliss and sustenance, both of you are the generators of riches, heavenly and terrestrial; as soon as born, you are guardians of the entire world. Nature's bounties have made you, as if, the source of immortality. 1

इमौ देवौ जायमानौ जुषन्तेमौ तमौसि गृह्णामजुष्टा ।
 आभ्यामिन्द्रः पृक्मामास्वन्तः सोमापुषभ्यां जनदुस्त्रियासु ॥२॥
 सोमापृषणा रजसो विमानं सप्तचक्रं रथमविश्वमिन्वम् ।
 विष्टवृतं मनसा युज्यमानं तं जिन्वथो वृषणा पञ्चरश्मिम् ॥३॥

imañ devau jāyamānan jushante-
 mañ tāmāñsi gūhatām ājushṭā | ābhyām indraḥ pakvām
 āmāsv antāḥ somāpūshābhyām janad usrīyaśu || 2 || sōmā-
 pūshaṇa rajasō vimānaṁ sapṭacakraṁ rātham āviṣyamin-
 vam | viṣhuvṛitam mānasā yujyānānaṁ tāṁ jinvatho vṛi-
 shaṇā pañcaraśmim || 3 ||

द्विष्यन्त्यः मदनं चक्र उच्चा पृथिव्यामन्यो अध्यन्तरिक्षे ।
 तावस्मभ्यं पुरुवारं पुरुक्षु रायस्पोषं वि प्र्यन्तां नाभिमस्मे ॥४॥
 विश्वान्यन्यो भुवना जजान विश्वमन्यो अभिचक्षाण एति ।
 सोमापृषणाववतं धियं मे युवाभ्यां विश्वाः पृतना जयेम ॥५॥
 धियं पूषा जिन्वतु विश्वमिन्यो रयिं सोमो रयिपतिर्दधातु ।
 अवतु देव्यर्दितिरनर्वा बृहद्देम विदथे सुवीराः ॥६॥

livy ānyāḥ sādānaṁ cakrā uccā
 prithivyām anyo ādhy antārikshe | tāv asmābhyam puru-
 vāram purukshūṁ rāyās pōshaṁ vī shyatām nābhim asmāc
 || 4 || viṣvāny anyo bhūvanā jajāna viṣvam anyo abhicā-
 kshāṇa eti | sōmāpūshaṇāv āvataṁ dhīyam me yuvābhyāṁ
 viṣvāḥ prītanā jayema || 5 || dhīyam pūshā jinvatu viṣvam-
 invó rayīm sōmo rayipātir dadhātu | āvatu devy āditir
 anarvā bri° || 6 ||

Nature's bounties have been propitiating these two divinities (bliss and sustenance) from the earliest times of creation, thereby driving away the disagreeable glooms. With these two, bliss and sustenance, the resplendent Lord generates the mature milk in the immature heifers. 2

O bliss and sustenance, showerer of benefits, may you set in motion that cosmic chariot which measures out the space, and which has seven wheels (the seven: two eyes, two ears, two nostrils and a tongue), quite unique in the universe, and which turns in all directions, which is harnessed by mind and which has reins (of five breaths). 3

One of them (bliss) has taken his seat high in the heaven, while the other (sustenance) has done so on the earth and in the mid-air. May the two grant us much desired abundance of riches, the great source of enjoyment to us. 4

One of you (the bliss) created all beings, the other (sustenance) goes onward all beholding. O bliss and sustenance, enlighten my intellect for protection, so that we conquer all hosts of adversaries through your grace. 5

May all-pervading sustenance grant us happiness through intellect, and in the same way, may the bliss, lord of prosperity, grant us riches. May the resistless divine eternity preserve us. May the Mother Infinity who is without an adversary, protect us so that we, accompanied by brave progeny, worthily glorify you, our Lord, in this assembly. 6

(४१) एकचत्वारिंशं सूक्तम्

(१-२१) एकविंशत्युच्यमान्य सूक्तस्य सौनको यन्ममद ऋषिः । (१-२) प्रथमाद्वितीययोः ऋचोवायुः

(३) तृतीयाया इन्द्रवायु, (४-६) चतुर्थ्यादितृचस्य मित्रावरुणौ, (७-९) मत्तम्यादितृचस्याश्विनौ

(१०-१२) दशम्यादितृचस्येन्द्रः, (१३-१५) त्रयोदश्यादितृचस्य विश्वे देवाः, (१६-१८)

षोडश्यादितृचस्य सम्बती, (१९-२१) एकोनविंश्यादितृचस्य शवाण्यिन्यौ हविर्धाने

वा, (१९) एकोनविंश्यान्तृतीयपादस्य चामिर्वा देवताः । (१-१५, १९-२१) प्रथमा-

त्रिषष्टदशचामिकोनविंश्यादितृचस्य च गायत्री, (१६-१७) षोडशीसप्तदशयो-

रनुष्टुप, (१८) अष्टादश्याश्च वृत्तती छन्दांसि ॥

- ॥७॥ वायो ये ते सहस्रिणो रथासस्तेभिरा गहि । नियुत्वान्सोमपीतये ॥१॥
 नियुत्वान्वायवा गह्यं शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥२॥
 शुक्रस्याद्य गवांशिर इन्द्रवायू नियुत्वन्तः । आ यातं पिबन्तं नरा ॥३॥
 अयं वा मित्रावरुणा सुतः सोमं कृतावृधा । ममेदिह श्रुतं हवम् ॥४॥
 राजानावनेभिद्रुहा ध्रुवे सदस्युत्तमे । सहस्रस्थूण आसाते ॥५॥
- ॥८॥ तासम्राजा घृतासुती आदित्या दानुनस्पती । सचेते अनवह्वरम् ॥६॥
 गोमदु पु नासत्याश्वावद्यातमश्विना । वर्ती रुद्रा नृपाय्यम् ॥७॥

41.

Vāyo yé te sahasríṇo ráthāsas téhbir á gahi | niyútvañ
 sómapītaye || 1 || niyútvān vāyav á gahy ayāñ ṣukró ayāmi
 te | gántāsi sunvató grihām || 2 || ṣukrásyādyā gāvāṣira ín-
 dravāyū niyútvalaḥ | á yātam píbatam narā || 3 || ayāñ vām
 mitrāvaruṇā sutāḥ sóma řitāvṛidhā | māméd ihá řrutam há-
 vam || 4 || rájānāv ānabhidruhā dhruvé sádasy uttamé | sa-
 háśrasthūna āsāte || 5 ||

tā samrájā ghritāsuti ādityā dánunaspātí | śácte anava-
 hvaram || 6 || gómád ū shú nāsatyāśvāvad yātam aśvinā |
 vartí rudrā nṛipāyyam || 7 ||

You are most welcome, O sense of touch, to come with your entire awareness in thousand-fold chariots which you possess, to participate in enjoying the glory of creation. 1

May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it. 2

O self and the sense of touch, with mind and horses, yoked together, may you come to participate today in the enjoyment of the bright juice blent with milk and herbal extracts. 3

This offering is made to you, O instinct of affection and benevolence, cherishers of truth; please do come and enjoy the drink. 4

O both of you, the sovereigns, free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars. 5

These two sovereigns (instincts of affection and benevolence), sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere. 6

O in-breaths and out-breaths, of breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place where sense-organs are getting their enjoyments directly from natural sources. 7

न यत्परो नान्तर आदधर्षद्वषण्वस् । दुःशंसो मर्त्यो रिपुः ॥८॥
 तान् आवोळ्हमश्विना रयिं पिशङ्गसंदशम् । धिष्ण्या वरिवोविदम् ॥९॥
 इन्द्रो अङ्ग महजयमभी षदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥१०॥

ná yāt páro nāntara āladhár-
 shad vṛṣhaṇvasū | duḥśáṁso mārtyo ripúḥ || 8 || tá na ā
 volham aśvinā rayīm piśāṅgasamdr̥ṣam | dhishṇyā varivo-
 vidam || 9 || índro aṅgá mahád bhayām abhí shád āpa cu-
 cyavat | sá hí sthíró vícarshaṇiḥ || 10 ||

॥९॥ इन्द्रश्चमृळयतिनो न नः पश्चादघं नशत् । भद्रं भवति नः पुरः ॥११॥
 इन्द्र आशाम्यस्परि सर्वाभ्यो अभयं करत् । जेता शत्रुन्विचर्षणिः ॥१२॥
 विश्वे देवास आ गत शृणुता म इमं हवम् । एदं बर्हिनि धीदत ॥१३॥
 तीव्रो वो मधुमौ अयं शुनहोत्रिषु मत्सरः । एतं पिवत् काम्यम् ॥१४॥
 इन्द्रज्येष्ठा मरुद्गणा देवासः पृषंगतयः । विश्वे मम श्रुता हवम् ॥१५॥

॥१०॥ अम्बितमे नदीतमे देवितमे सरस्वति ।
 अप्रशस्ता इव स्मस्मि प्रशस्तिमम्ब नस्कृधि ॥१६॥

indras ca mṛṇáyati no ná naḥ paścād aghám naśat |
 bhadram bhavāti naḥ purāḥ || 11 || índra āśābhyas pári sár-
 vābhyo ábhayaṁ karat | jétā śātrūn vícarshaṇiḥ || 12 ||
 víśve devāsa ā gata śṛiṇutā ma imám hávam | édám bar-
 hūr ní shīdata || 13 || tivró vo mādhumāñ ayám śunáhotre-
 shu matsaráḥ | etám pibata kámyam || 14 || índrajyeshthā
 • || 15 ||

āmbitame nádítame dévitame sárasvati | aprasastā iva
 smasi práśastim amba nas kṛidhi || 16 ||

O showerer of wealth, grant us those riches which neither distant nor near malevolent man or foe shall rob. 8

May you, resolute twin-divines, bring to us riches of various sorts, and wealth begetting wealth. 9

May resplendent Lord drive away all great and overpowering danger, for He is firm and active; and beholder of all. 10

In case the resplendent Lord is gracious to us, no vice would reach us from behind, and virtue auspiciousness would be ever in front of us. 11

May the resplendent Lord, the conqueror of adversaries and all-wise, provide us security from fear from all quarters. 12

O Nature's bounties, may all of you come and listen to my invocation. May you be with us in our hearts. 13

This fresh, sweet and exhilarating nectar of devotional prayers is for you, presented in the house of the learned and dedicated devotees. May you accept them at your pleasure. 14

May you all vital breaths, of whom the self is supreme and the divinities of whom Lord the nourisher, is the benefactor, hear my invocation. 15

O best of mothers, O best of rivers, O best of godly powers, O divine speech, we are, as if, unworthy of repute; please favour as with renown, O mother. 16

त्वे विश्वा सरस्वति श्रितायुषि देव्याम् ।
 शुनहोत्रेषु मत्स्व प्रजां देवि दिदिद्धि नः ॥१७॥
 इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।
 याते मन्म गृत्समदा कृतावरि प्रिया देवेषु जुह्वति ॥१८॥
 प्रेती यज्ञस्य शुभुवा युवामिदा वृणीमहे । अग्निं च हव्यवाहनम् ॥१९॥
 द्यावा नः पृथिवी इमं मिध्रमद्य दिविस्पृशाम । यज्ञं देवेषु यच्छताम् ॥२०॥
 आ वासुपस्थमद्रुहा देवाः सीदन्तु यज्ञियाः । इहाद्य सोमपीतये ॥२१॥

tvé víśvā sarasvati
 śritāyūṣhi devyām | śunāhotreshu matsva prajāṁ devi di-
 diddhi naḥ || 17 || imā brāhma sarasvati jushāsya vājīnīvati |
 yā te māmna gṛitsamadā ṛitāvare priyā devēshu jūhvati
 || 18 || pretam yajñāsya śambhūvā yuvām id ā vṛṇīmahe |
 agnīm ca havyavāhanam || 19 || dyāvā naḥ pṛithivī imām
 sidhrām adyā diviśprīṣan | yajñām devēshu yachatām
 || 20 || ā vām upāstham an uḥā devāḥ sīdantu yajñīyāḥ |
 ihādyā sōmapītaye || 21 ||

(४२) द्विचत्वारिंशं सूक्तम्

(१-३) नृचक्ष्यास्य सृजस्य शीनको गृत्समदः ऋषिः । शकुन्तो (कपिब्रह्मरूपीन्द्रः) देवता । विष्णु छन्दः ॥

॥१॥ कनि॒क्रद॒ज्जनुषं॑ प्र॒ब्रुवा॒ण इय॑ति॒ वाच॑म॒रिते॒व नाव॑म ।
 सु॒मु॒ङ्गल॑श्च शकु॒ने भवा॑सि॒ मा त्वा॑ का चि॒दभि॑भा विश्व॒या वि॑दत् ॥१॥
 मा त्वा॑ ष्येन उ॒द्वधी॑न्मा सु॒पर्णा॑ मा त्वा॑ वि॒द्वि॒पुमा॒न्वीरो॑ अस्ता ।
 पि॒त्र्याम॑नु प्र॒दिशं॑ कनि॒क्रद॒त्सुमु॒ङ्गलो॑ भद्रवा॒दी व॑देह ॥२॥

42.

Kānikradaj janūsham prabruvāṇā iyarti vācam aritéva
 nāvam | sumāṅgālaṣ ca śakune bhāvāsi mā tvā kā cid
 abhibhā vīśvyā vidat || 1 || mā tvā ŷyenā úd vadhin mā
 suparṇo mā tvā vidad īshumān vīro āstā | pītryām ānu pra-
 diṣam kānikradat sumāṅgālo bhadravādī vadehā || 2 ||

All life-vigours are vested in you, O godly divine speech. May you, O goddess, delight in the company of men of enlightenment. 17

O divine speech, full of bounties, accept these sacred hymns, dear to the divine powers, which the blissful poets offer as acceptable to you. 18

May you both make our worship fruitful. We seek you alone and the fire-divine, the carrier of oblations. 19

May heaven and earth (the innermost and outermost sheath of body-complex) carry our noble efforts to the highest region of illumination. 20

May the adorable divine powers devoid of malice, come today and join with you both to cherish the elixir of life. 21

42

You, crying aloud and announcing your arrival, send forth your note as a boatsman guides his boat. And since you are very auspicious, O inner conscience, may no calamity, whatever befall on us from any quarter. 1

May the hawk not kill you (O inner conscience), nor the eagle. May not a fighting bowman with arrows catch you. The sun has gone to the southern solstice; may this, speak season be also benign and benevolent to you. O Lord, speak out kindly and bless us on this occasion. 2

अव॑ क॒न्द दक्षि॑णतां गृहा॒णां सु॒मङ्ग॒लो भ॒द्रवा॒दी श॒कुन्ते॑ ।
मा नः॑ स्तेन॑ ई॒शत॑ माघ॒शंसो॑ बृ॒हद्दे॒म वि॒दथे॑ सु॒वीराः॑ ॥३॥

áva

kranda dakshinátó grihāṇām sumāṅgálo bhadravādī śa-
kunte | mā na stēna īśata māghashaṁso bṛihád -- ॥ 3 ॥

(४३) त्रिचत्वारिंशं सूक्तम्

(१-३) वृक्षस्यास्य सूक्तस्य शौनको शृन्ममदः कपिः । शकुन्तो (कपिञ्जलरूपीन्द्रः) देवता ।

(१, ३) प्रथमाद्वितीययोर्कचोर्जंगती, (२) द्वितीयायाधातिसङ्ख्येष्टिर्वा उन्दसी ॥

॥१२॥ प्र॒दक्षि॑णि॒दुभि॑ गृ॒णन्ति॑ का॒रवो॑ वयो॒ वद॑न्त॒ क्रतु॑था श॒कुन्त॑यः ।
उ॒भे वा॒चौ व॑दति॒ साम॒गा इ॒व गा॒यत्रं॑ च॒ त्रैष्टु॑भं॒ चानु॑ राजति ॥१॥
उ॒द्गाते॑व॒ शकु॑ने॒ साम॑ गा॒यसि॑ ब्र॒ह्मपु॑त्र इ॒व स॑र्वनेषु॒ शंस॑सि ।
वृ॒षेव॑ वा॒जी शि॒शुम॑ती॒रपी॑त्या॒ सर्व॑तो॒ नः श॑कुने॒ भ॒द्रमा॑ व॒द
वि॒श्वतो॑ नः॒ शकु॑ने॒ पु॒ण्य॒मा व॑द ॥२॥
आ॒वद॑स्त्वं श॒कुने॑ भ॒द्रमा॑ व॒द तु॒ष्णीमा॑सीनः॒ सु॒म॒तिं चि॑कि॒द्धि नः॑ ।
यदु॒त्पत॑न्व॒दसि॑ क॒र्क॒रि॒रि॒था बृ॒हद्दे॒म वि॒दथे॑ सु॒वीराः॑ ॥३॥

43.

Pradakshiníd abhí grīṇanti kārāvo váyo vādanta řituthá śakúntayaḥ | ubhé vācau vadati sāmaga iva gāyatrām ca traishṭubham cānu rājati || 1 || udgāteva śakune sāma gāyasi brahmaputrā iva sāvaneshu śaṁsasi | vṛśheva vājī śiśumatīr apītyā sarvāto naḥ śakune bhadram ā vada viśvāto naḥ śakune pūṇyam ā vada || 2 || āvadaṁ tvam śakune bhadram ā vada tūshṇīm āsīnaḥ sumatīm cikiddhi naḥ | yád utpātan vādasi karkarir yathā bṛihád — || 3 ॥

O bird (the voice of inner conscience), the proclaimer of all that is good, benign, and benevolent, may you cry from the right (or south) of our dwellings (or hearts). May no thief, no evil doer, prevail against us. May we, blessed with excellent descendants, worthily praise you in this assembly of devotees. 3

43

May the bird of inner conscience guide us from time to time proclaiming the circumambulations, according to circumstances, like the chanters of hymns. The conscience speaks out both the types of hymns like a Sama-singer, having a mastery over the Gayatri, the Usnik, the Tristubha and the Jagati songs. 1

Like the master-singer, you sing the songs of Saman, O the bird of inner conscience. You praise at the libations like a preceptor. Like a powerful male mating with a female beloved, may you speak out benevolent and auspicious words to us from every quarter; may you proclaim aloud prosperity to us from every side. 2

When you speak out, speak out auspicious things, O bird of inner conscience; when you remain silent, be pleased to cherish kind thoughts towards us. When you speak out flying upwards, your voice is like sweet musical notes of a lute. May we, blessed with excellent descendants, sing aloud your praises in the sacrificial assembly. 3

ऋग्वेद संहिता

तृतीयं मण्डलम्

[अथ प्रथमोऽनुवाकः ॥]

(१) प्रथमं सूक्तम्

(१-२३) त्रयोविंशत्यवस्थासु सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥ विश्वेश्वराय नमः ॐ ॥

॥१३॥ सोमस्य मा तवसं वक्ष्यमे वाह्निं चकर्थ विदथे यजध्वै ।
देवाँ अच्छा दीद्यद्युञ्जे अद्रिं शमाये अमे तन्वं जुषस्व ॥१॥
प्राञ्चै यज्ञं चकृम् वर्धतां गीः समिद्धिरग्निं नमसा दुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित्तवसे गातुमीषुः ॥२॥

1.

Sómasya mā tavasaṃ vākshy agne váhniṃ cakārtha
vidáthe yájadhyai | devā́ñ áchá dídyad yuñjé ádriṃ ṣa-
māyé aṅne tanvāṃ jushasva || 1 || práñcam yajñám cakṛima
várdhatām gíḥ samídbhir agníṃ námasā duvasyan | diváh
ṣaṣāsura vidáthā kavínám grítsāya cit tavāse gātúm ishuh
|| 2 ||

ṚGVEDA SAMHITA

BOOK THREE

1

O Supreme fire-divine, render me vigorous, since you wish me to be the bearer of spiritual bliss for offering worship at the congregation. O fire-divine, while I toil and make preparations for conducting worship, may you shining brightly assume your brilliant form and invoke Nature's bounties for the protection of my person. 1

We, the devotees, have made the performance of worship progressively enhancing by serving fire-divine with offerings of fuel-wood and reverence. Let our hymns glorify this fire. May the poet sages of divine virtue guide the sacred rites of our singers for proper worship of this mighty and glorious fire-divine. 2

मयो दधे मेधिरः पूतदक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।
 अविन्दन्नु दर्शतमप्स्वन्नर्देवासो अग्निमपसि स्वसृणाम् ॥३॥
 अवर्धयन्त्सुभगां सप्त यक्षीः श्वेतं जज्ञानमरुषं महित्वा ।
 शिशुं न जातमभ्यारुरश्वा देवासो अग्निं जनिमन्वपुष्यन् ॥४॥
 शुक्रेभिरङ्गे रजं आततन्वान्कर्तुं पुनानः कविभिः पवित्रैः ।
 शोचिर्वसानः पर्यायुरपां श्रियो मिमीते बृहतीरनूनाः ॥५॥

máyo dadhe médhirah pūtádaksho diváh subándhur
 janúshā prithivyāḥ | ávindann u darsatám apsv ántár de-
 váso agnīm apási svásṛiṇām || 3 || ávardhayan subhágam
 saptá yahvíḥ śvetám jajñānám arushám mahitvá | śiṣum
 ná jātám abhy ārur áśvā deváso agnīm jāniman vapushyan
 || 4 || śukrēbhir āṅgai rája ātatanván krátum punānāḥ ka-
 víbhiḥ pavitraiḥ | śocír vásānaḥ páry áyur apām śriyo mi-
 mīte bṛihatīr ánūnāḥ || 5 ||

॥३॥ वज्राजा सीमनदतीरदब्धा दिवो यक्षीरवसाना अनग्नाः ।
 सना अत्र युवतयः सयोनैरेकं गर्भं दधिरे सप्त वाणीः ॥६॥
 स्तीर्णा अस्य संहनो विश्वरूपा घृतस्य योनौ स्रवथे मधूनाम् ।
 अस्युरत्र धेनवः पिन्वमाना मही दुस्सस्य मातरा समीची ॥७॥
 बभ्राणः सूनो सहसो व्ययौहधानः शुक्रा रभसा वर्ष्षि ।
 श्रोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥८॥

vavrājā sīm ānadatīr ádabdhā divó yahvīr ávasānā āna-
 gnāḥ | sánā átra yuvatáyah sáyonīr ékaṁ gárbham dadhire
 saptá vāṇiḥ || 6 || stīrṇā asya saṁhāto visvárūpā ghṛitásya
 yónau sraváthe mádhūnām | ásthur átra dhenávaḥ pínva-
 mánā mahí dasmáśya mātārā samīcí || 7 || babhrāṇāḥ sūno
 sahaso vy ádyaud dádhdhānaḥ śukrá rabhasā vāpūnshi | śó-
 tanti dhārā mádhuno ghṛitásya vṛishā yátra vāvṛidhé ká-
 vyena || 8 ||

The fire-divine, the one, full of understanding, pure in discernment, closely associated with celestial and terrestrial regions, bestows bliss upon us. Nature's forces have found the fire-divine in the midst of ethereal vapours of the cosmos and also right in the movements of waters. 3

The seven great attributes glorify the blessed fire-divine, white (pure) at birth, and red (radiant), when waxen. Nature's bounty approaches him, and cherish with affection as mares approach a new-born youngling 4

Overspreading himself through the mid-region with his radiant flames, purging his power with wise purifications, clothed in radiance, this cosmic fire-divine, spreads abroad his own unmitigated and extensive grandeurs. 5

The fire-divine seeks heaven's mighty glories. He is unconsuming, unimpaired, not clothed and yet not naked. These seven channels of radiance (as of a speech), eternally young, sprung from the same source, receive him as their one common embryo. 6

After the sweet rains in the inter-space which is the source of waters, the compact rays of omni-form scatter in all directions as milk coming from the full-uddered cows. The mighty (heaven and earth) are the fitting parents of this graceful fire-divine. 7

O source of strength, carefully cherished, you shine brightly, assuming refulgent and lasting beauties. The streams of love and sweetness flow forth where the mighty fire-divine grows strong by his praise. 8

पितुश्चिदूर्ध्वर्जनुषां विवेद व्यस्य धारां असृजद्वि धेनाः ।
 गुहा चरन्तं सखिभिः शिवेभिर्दिवो युक्तीभिर्न गुहा बभूव ॥९॥
 पितुश्च गर्भं जनिनुश्च बभ्रे पूर्वीरेको अधयत्पीप्यानाः ।
 वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्येद् नि पाहि ॥१०॥

pitús cid ūdhar janúshā viveda vy ásyā dhārā
 asrijad ví dhénāḥ | gúhā cārantam sákhibhiḥ śivébhir divó
 yahvíbhir ná gúhā babhūva || 9 || pitús ca gárbham janitús
 ca babhre pūrvír éko adhayat pípyānāḥ | vṛśhṇe sapátnī
 śúcaye sábandhū ubhé asmai manushyè ní páhi || 10 ||

॥१५॥ उरौ महौ अनिबाधे ववर्धापो अग्निं यशसः सं हि पूर्वीः ।
 ऋतस्य योनावशयद्भूना जामीनामग्निरपसि स्वसृणाम् ॥११॥
 अक्रो न बभ्रिः समिथे महीनां दिदृक्षेयः सुनवे भार्गजीकः ।
 उदुस्त्रिया जनिता यो जजानापां गर्भो नृत्तमो यद्धो अग्निः ॥१२॥
 अपां गर्भं दर्शतमोषधीनां वनां जजान सुभगा विरूपम् ।
 देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं ज्ञानं तवसं दुवस्यन् ॥१३॥
 बृहन्त इक्षानयो भार्गजीकमग्निं संचन्त विद्युतो न शुक्राः ।
 गुहेव वृद्धं सद्दसि स्वे अन्तरं पार ऊर्वे अमृतं दुहानाः ॥१४॥

uraú mahāū anibādhé vavardhāpo agnīm yasāsah sám
 hí pūrvīḥ | ṛitásya yónāv aṣayad dāmūnā jāminām agnir
 apási svásṛiṇām || 11 || akro ná babhrīḥ samithé mahīnām
 didṛikshéyah sūnāve bhārijikah | úd usríyā jānitā yó jajā-
 nāpām gárbho nṛítamo yahvó agniḥ || 12 || apām gárbham
 darsatām óshadhīnām vānā jajāna subhágā vírūpani | de-
 vāsas cin mánasā sám hí jagmúḥ pánishṭham jātām tavā-
 sam duvasyan || 13 || bṛihānta íd bhānávo bhārijīkam agnīm
 sacanta vidyúto ná śukráḥ | gúheva vṛiddhāni sádasi své
 antár apārā ūrvé amṛitam dúhānāḥ || 14 ||

From his first manifestation, he (the fire-divine) is conversant with the secret knowledge of the cosmos. He sets his voices and his streams in motion. Even though he is moving invisible with his young dames of heaven—Nature's bounties—he himself does not stay hidden. 9

He (the fire-divine) nurses the embryo of his sire (firmament) and generator (this world). He alone sucks many a swelling bosom—by their over-flowing love. Both, these fellow-spouses are bright and strong, and are friendly to men. May you, O fire, preserve them. 10

The mighty fire-divine grows in space unbounded; many cosmic vapours give strength to him. He, the friend of mankind lies there within the lap of nature's laws, enjoying the affection of sisterly cosmic rivers. 11

This cosmic fire is the generator of universe, the embryo of waters, the leader of men, most manly, defender in struggles, and is illumined by his own radiance. He himself produces water for his loving children. 12

The auspicious wood genders this fire divine, who is varied in his graceful forms and is present in all the vapours of the cosmos and plants. All the bounties of Nature approach with reverence this newly revealed, strong and resplendent fire-divine which is mighty and worthy of praise. 13

Like brilliant lightnings, mighty luminaries accompany the light-diffusing divine fire (the fire of conscience). Then he grows powerful, and imperishable in his boundless dwelling, as if in a deep cavern, whence they milk out immortal light. 14

ईळे च त्वा यजमानो हविर्भिरीळे सखित्वं सुमति निकामः ।
देवैरवो मीमीहि सं जग्निरे रक्षा च नो दम्यैभिरनीकैः ॥१५॥

īle ca tvā yāja-
māno havīrbhir īle sakhitvām sumatīm nīkāmaḥ | devair
āvo mīmīhi sām jaritré rāksṣhā ca no dāmyebhir ānikaiḥ
॥ 15 ॥

॥१६॥ उपक्षेतारस्तव सुप्रणितेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुज्जमाना अभि प्याम पृतनार्यैरदेवान् ॥१६॥
आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्तां अवासयो दमूना अनु देवान्रथिरो यासि साधन् ॥१७॥
नि दुरोणे अमृतो मर्त्यानां राजा ससाद् विदधानि साधन् ।
घृतप्रतीक उर्विया व्यद्यौदग्निर्विश्वानि काव्यानि विद्वान् ॥१८॥
आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सरण्यन् ।
अस्मे रयि बहुलं संतरुत्रं सुवाचं भागं यशसं कृधी नः ॥१९॥
एता ते अग्ने जनिमा सनानि प्र पूर्याय नूतनानि वोचम् ।
महान्ति वृष्णे सर्वना कृतेमा जन्मजन्मन्निहितो जातवेदाः ॥२०॥

upakshetāras tāva supraṇitē 'gne vīśvāni dhānyā dā-
dhānāḥ | surétasā śrávasā tūñjamānā abhī shyāma prītanā-
yūñīr ādevān || 16 || ā devānām abhavaḥ ketūr agne mandró
vīśvāni kāvyāni vidvān | prāti mārtañ avāsayo dāmūnā ānu
devān rathiró yāsi sādhan || 17 || ní duroné amṛito mārtyā-
nām rája sasāda vidāthāni sādhan | ghṛitápratīka urviyá vy
ādyaud agnīr vīśvāni kāvyāni vidvān || 18 || ā no gahi sa-
khyébhiḥ śivébhir mahān mahībhir ūtibhiḥ saranyān | asme
rayīm bahulām sántarutram suvācam bhāgām yaśásam
kṛidhī naḥ || 19 || etā te agne jānimā sánāni prā pūrvyāyā
nūtanāni vocam | mahānti vīśhṇe sávanā kṛitémā jānmañ
-janman nīhito jatāvedaḥ || 20 ||

I worship you with dedication, and crave for your goodwill and friendship. May you along with Nature's bounties bestow grace upon the chanters of hymns, and protect us with your benign radiance. 15

O fire-divine, the illustrious leader of all, may we, your followers, masters of all treasures become strong by honest and earnest action and good reputation, so that we may overpower the godless opponents (i.e. evil desires), when they come in conflict with us. 16

You are the banner of Nature's bounties, O fire-divine; you are the bestower of bliss and knower of all secret wisdom. You provide dwelling places to the mortals, and enlighten them. With great speed, like a charioteer, you march towards godly men and fulfil their aspirations. 17

The immortal king of universe takes his place in the heart of mortal men, and blesses them in all their sacred aspirations. The divine-fire, with his spiritual radiance reflecting intense love and knowing all secret wisdom shines extensively, as fire fed with butter. 18

O Lord of creations, come unto us with your auspicious friendship; come speedily with your mighty strength to protect us. Bestow upon us abundant wealth, safe from dangers, well-spoken of, desirable and renowned. 19

O fire-omniscience, I address you, who are ancient, these old and new adorations. These invocations are offered to you, O showerer of benefits. You are the cognizant of all that exists and you are established in this life and all the lives to come. 20

जन्मजन्मनिहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः ।
 तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥२१॥
 इमं यज्ञं सहसावन्त्वं नो देवत्रा धेहि सुक्रतो रराणः ।
 प्र यांसि होतवृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व ॥२२॥
 इळाग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सुनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥२३॥

jānmañ-janman nīhito jātā-
 veda viśvāmitrebhir idhyate ājasrah | tāśya vayāṃ suma-
 tau yajñiyasyāpi bhadre saumanasé syāma || 21 || imāṃ ya-
 jñāṃ sahasavan tvāṃ no devatrā dhehi sukrato rāraṇaḥ |
 prā yaṃsi hotar bṛihatīr iṣho nō 'gne māhi drāvinam ā
 yajasva || 22 || flāṃ agne purudānsaṃ sanīm gōḥ śaśvatta-
 mām hāvamānāya sādha | syān naḥ sūnūs tānayo vijāvāgne
 sā te sumatīr bhūtv asmé || 23 ||

(२) द्वितीयं सूक्तम्

(१-१०) पञ्चदशचम्यान्वयं सूक्तस्य गीयिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निदेवता । जगती छन्दः ॥

॥१॥ वैश्वानराय धिषणांमृतावृधे घृतं न पूतमुमये जनामसि ।
 द्विना होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समृण्वति ॥१॥
 स रोचयन्ननुषा रोदसी उभे स मात्रोरभवत्पुत्र ईड्यः ।
 हव्यवाळमिरजश्चनोहितो दूळभो विशामतिथिर्विभावसुः ॥२॥

2.

Vaiśvānarāya dhishāṇām ṛitāvṛidhe ghṛitāṃ nā pūtām
 agnāye janāmasi | dvitā hōtāram mānushaś ca vāghāto
 dhiyā rātham nā kuliśaḥ sām ṛiṇvati || 1 || sā rocayaḥ ja-
 nūshā rōdasi ubhe sā mātṛór abhavat putrá īḍyaḥ | havya-
 vāl agnīr ajāraś cānohito dūlābho viśām ātithir vibhāva-
 suḥ || 2 ||

The omniscient fire-divine (the fire of conscience) is established in every person in his every birth. This perpetual fire-divine is kindled by devotees who are friendly to all. May we ever be held in the good grace and favour of that supreme creator, worthy of our adoration. 21

O mighty fire-divine, the performer of good deeds, may you rejoicingly convey our noble acts to the bounties of Nature. O invoker of Nature's bounties, bestow on us abundant food and grant us great wealth. 22

O fire of inner conscience, may you acquire for your most devoted worshipper nourishing food which enables him to obtain wisdom and which works wonders. May we have children, to multiply our race; may that gracious will of yours be ever upon us. 23

2

We present our praises, pure as butter, to fire-divine, illustrious leader of the universe, who promotes eternal law. With thoughtful insight, worshipper and priests bring this eternal invoker anear to the two-fold functions as an axe of carpenter fabricates a chariot. 1

By his first manifestation he (the terrestrial fire) makes both the worlds (heaven and earth) resplendent. He, the praise-worthy offspring of his parents, becomes ageless, gracious, infallible carrier of oblations, rich in radiant light and inviolable guest of the people. 2

कृत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
 रुरुचान भानुना ज्योतिषा महामत्यं न वाजं सनिष्यन्तुषं ब्रुवे ॥३॥
 आ मन्त्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्यं वाजमृग्मियम् ।
 रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥४॥
 अग्निं सुखाय दधिरे पुरो जना वाजश्रवसमिह वृक्तबर्हिषः ।
 यतस्तुचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधदिष्टिमपसाम् ॥५॥

krátvā dākshasya tarusho vídharmani devāso
 agnīm janayanta cītibhiḥ | rurucānām bhānūnā jyōtiṣhā
 mahām ātyam ná vājam sanishyānn ūpa bruve || 3 || ā
 mandrāsya sanishyānto vāreṇyam vṛṇīmāhe āhryam vā-
 jam ṛigmiyam | rātim bhrīgūnām nṣijam kavikratum agnīm
 rājantam divyēna śocīṣhā || 4 || agnīm sumnāya dadhire puró
 jānā vājasravasam ihā vṛiktābarhishah | yatāsrucāḥ surú-
 cam viśvādevyam rudrām yajñānām sādhadisṣṭim apāsām
 || 5 ||

॥८॥ पार्वकाशोचे तव हि क्षयं परि होतयज्ञेषु वृक्तबर्हिषो नरः ।
 अग्ने दुवं इच्छमानास आप्यमुपासते द्रविणं धेहि तेभ्यः ॥६॥
 आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधरयन् ।
 सो अध्वराय परि णीयते कविरत्यो न वाजसान्तये चनोहितः ॥७॥
 नमस्यत हव्यदातिं स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
 रथीर्कृतस्य बृहतो विचर्षणिरभिर्दुवानामभवत्पुरोहितः ॥८॥

pāvakaśoce tāva hī kshāyam pári hótar yajñēshu vṛi-
 ktābarhisho narah | āgne dúva ichámānāsa āpyam ūpāsate
 drāviṇam dhebi tébhyaḥ || 6 || ā ródasi aprīṇad ā svār ma-
 háj jātām yád enam apāso ádhārayan | só adhvarāya pári
 nīyate kavir átyo ná vājasātaye chánohitaḥ || 7 || namasyāta
 havyádātim svadhvarām duvasyāta dāmyam jātávedasam |
 rathīr rītāsya bṛiható vícarshaṇir agnīr devānām abhavat
 puróbitaḥ || 8 ||

The enlightened priests generate the fire-divine in multi-form by their surpassing strength of power, and with their inventive thoughts. I, eager to win a reward, address him who is speedy like a horse and resplendent with his solar brilliance. 3

Eager to obtain the enviable, ample, and praise-worthy reward, we choose out fire-divine, who is the giver of gifts to the enlightened ancient seers, with poet's wisdom, and shines forth with a heavenly lustre. 4

For happiness, men, having practised austerity, and uplifted ladies set the sacrificial fire glorious, before performing any noble act. This fire is renowned for giving benefits, is extremely brilliant, is dear to all divine powers, inflictor of punishments, and he enables men to accomplish good and benevolent deeds. 5

O invoking priest, the fire-divine of purifying flame, men spread out their loving devotion at the place of worship, and enshrine you in their hearts. They wait on you, O fire-divine, for your service and friendship. May you bestow wealth and wisdom on them. 6

The fire-divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. 7

He is oblation-bearer and knower of all laws and regulations; he serves all household friends and knows everything. May you honour and revere fire-divine, who drives the chariot of imperishable laws. He is most active and foremost among the divine powers. 8

तिस्रो य॒ह्यस्य॑ स॒मिधः॑ परि॒ज्मनो॒ऽग्नेर॑पुन॒ब्रुशि॒जो अमृत्य॑वः ।
 ता॒सा॒मे॒काम॑द॒धुर्म॑त्यं भुज॒सु लो॒कसु॑ द्वे उप॑ जा॒मिमी॑यतुः ॥९॥
 वि॒शां क॒विं वि॒श्रुतिं॑ मा॒नुषी॑रिषः सं सी॒मकृ॑ण्वन्स्त्व॒र्धिति॑ न तेज॑से ।
 स उ॒द्धतो॑ नि॒वतो॑ याति॒ वेवि॑षत्स गर्भ॑मे॒षु भुव॑नेषु दीधरत् ॥१०॥

tisró yahváśya samídhaḥ párijmano 'gnér
 apunann us̥tjo ámrityavaḥ | tāsām ékām ádadhur mártye
 bhújam u lokám u dvé úpa jāmím iyatuḥ || 9 || viśām ka-
 vīm viśpátim mánushīr íśhaḥ sām sīm akr̥ṇvan svádhitim
 ná téjase | sá udváto niváto yāti vévishat sá gárbham eshú
 bhúvaneshu dīdharat || 10 ||

॥९॥ स जि॒न्वते॑ ज॒ठरै॑षु प्रज॒ज्ञिवा॑न्मृ॒षा चि॒त्रेषु॑ नान॑द॒न्न सिं॑हः ।
 वै॒श्वान॑रः पृथु॒पाजा॑ अम॒र्त्यो वसु॑ र॒त्ना द॑य॒मानो॒ वि द्वा॒शुषे॑ ॥११॥
 वै॒श्वान॑रः प्र॒ब्रथा॑ नाक॒मारु॑ह॒द्वि॒वस्पृ॑ष्ठं भ॒न्द॒मानः॑ सु॒मन्म॑भिः ।
 स पू॒र्वव॑ज्जनय॒ज्जन्त॑वे धनं॑ स॒मान॑म॒ज्मं प॑र्येति जा॒गृविः॑ ॥१२॥
 ऋ॒तावा॑नं य॒ज्ञियं॑ वि॒प्रमु॑क्य॒यमा॑ यं दु॒धे मा॒तरि॑श्वा दि॒वि क्ष॑यम् ।
 तं चि॒त्रया॑मं ह॒रिके॑शमी॒महे सु॒दी॒तिम॑ग्निं सु॒वि॒ताय॑ नव्य॑से ॥१३॥
 शु॒चिं न या॑मन्निषि॒रं स्व॑र्द॒शं के॒तुं दि॒वो रो॑च॒नस्था॑मुष॒र्बुध॑म् ।
 अ॒ग्निं मूर्धा॑नं दि॒वो अ॒प्रति॑ष्कृतं नर्मा॑महे नम॑सा वा॒जिनं॑ वृ॒हत् ॥१४॥

sá jinvate jathāreshu prajāññivān vṛśhā citréshu nāna-
 dan ná siñháh | vaiśvānarāḥ prithupājā ámartyo vásu rátnā
 dáyamāno ví dāśúshe || 11 || vaiśvānarāḥ pratnāthā nákam
 áruhad divás prishthām bhándamānaḥ sumānmabhiḥ | sá
 pūrvaváj janáyañ jantáve dhānaṁ samānām ájnam páry
 eti jágrivih || 12 || ṛitāvānaṁ yajñíyaṁ vípram ukthyām á
 yām dadhé mātariśvā diví ksháyam | tām citráyāmaṁ há-
 rikeṣam imahe suditím agnīm suvitáya návyase || 13 || śú-
 cim ná yámann ishirām svar̥dr̥ṣaṁ ketúm divó rocana-
 sthām usharbúddham | agnīm mūrdhānaṁ divó ápratishku-
 tam tām imahe námasā vājīnam bṛihát || 14 ||

The immortal priests consecrated three splendours of the great and all-pervading divine fire; one of them, they placed in the world of mortals as the nourisher; while the other two (lightning and the sun) have passed into the sisterly worlds of space. 9

The sacrificial offerings presented by men brighten the fire-divine, wise and protector of men, just as they sharpen and polish the axe. Repeatedly he goes to high and low places; and lays down his vital seed of life within these worlds. 10

While manifest in multicoloured receptacles of cosmos, the mighty fire-divine, the immortal illustrious leader of the universe, a divinity or profound lustre, grows roaring like a lion, and bestows wealth and wisdom on dedicated worshippers. 11

The illustrious leader of the universe, ascends as ever the heaven above the summit of firmament, well greeted by the singers of brilliant hymns. He, as in old times, producing riches for the folk, and ever vigilant, traverses the common way again. 12

We invoke the fire-divine for new prosperity, him who goes high in a splendid way, whose flames are golden and excellently bright. The cosmic wind brings and establishes on earth, this holy fire, adorable, true to law, wise and originally a dweller in high heaven. 13

We with mighty prayers implore him, who is pure, swift, giver of food, beholder of light, and who strides in heaven's bright sphere like banner, whom none may turn aside and who is awakened at dawn. 14

मन्त्रं होतारं शुचिमद्वयाविनं दमूनममुकथ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुर्हितं सवमिद्राय ईमहे ॥१५॥

mandrām

hótāraṃ śūcim ādvayāvinam dāmūnasam ukthyāṃ viśva-
carṣaṇam | rātham ná citrām vāpushāya darśatām mānur-
hitam sādām id rāyā īmahe || 15 ||

(३) तृतीयं मन्त्रम्

(१-१५) एकादशचर्षस्यास्य मन्त्रस्य गाथिनो विश्वामित्र ऋषिः । वैश्वानरोऽग्निर्देवता । जगती छन्दः ॥

॥२०॥ वैश्वानराय पृथुपाजसे विषो रत्ना विधन्त धरुणेषु गतवे ।
अग्निर्हि देवो अमृतो दुवस्यत्यथा धर्माणि सनता न दृदुषत् ॥१॥
अन्तर्दूतो रोदसी दुस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं ब्रूहन्तं परि भूषति शुभिर्देवेभिरग्निरिषितो धियावसुः ॥२॥
केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।
अपीसि यस्मिन्नधि सन्धुर्गिरस्तस्मिन्सुन्नानि यजमान आ चके ॥३॥
पिता यज्ञानामसुरो विपश्चिता विमानमभिर्युनं च वाघताम् ।
आ विवेश रोदसी भूरिवर्षमा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

3.

Vaiṣvānarāya prithupājase vīpo rātnā vidhanta dhartī-
neshu gātave | agnīr hī devān amṛito duvasyāty āthā dhār-
māni sanātā ná dūdushat || 1 || antār dūtó ródasī dasmá
īyate hótā nīshatto mānushah puróhitaḥ | kṣáyam bṛihān-
tam pári bhūshati dyúbhir devébhīr agnīr ishito dhīyāva-
suḥ || 2 || ketúm yajñānām vidáthasya sádhanam viprāso
agnīm mahayanta cittibhiḥ | āpānsi yásminn ādhi samda-
dhūr gīras tásmin sumnāni yājamāna ā cake || 3 || pitā ya-
jñānām āsuro vipaścītām vimānam agnīr vayūnam ca vā-
ghātām | ā viveṣa ródasī bhūrivarpsā purupriyó bhandate
dhāmabhiḥ kavīḥ || 4 ||

We solicit wealth and wisdom of the adorable fire-divine (or the fire of inner conscience), who is cheerful, invoker of bounties of nature, pure, the suppressor of enemies, praise-worthy and dear to all mankind. He is beautiful to behold like a splendid chariot, benefactor of men. 15

I

They, the intelligent priests, offer precious things to the immensely powerful fire-divine, the leader of mankind, during the firmly-founded (holy rites) so that they may go (on the right path). The immortal fire-divine honours Nature's bounties, and therefore, let no one violate the eternal laws. 1

The splendorous fire-divine goes between heaven and earth, as the messenger of Nature's bounties, having taken his seat as man's invoking foremost priest. The fire-divine urged by powers, prays with hymns, and delightfully adorns great heights in the celestial region. 2

By their earnest thoughts, the sages glorify the fire-divine, the ensign of their faith, the one who fulfils their sacred aspirations. To him the sages dedicate their benevolent actions, and the worshipper looks for joy and happiness. 3

The fire-divine is a preserver of faith, the invigorator of learned, the measure and the symbol of the sages. He in many different forms pervades heaven and earth. He is the popular sage, who is glorified on account of his great might and splendour. 4

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वविदम् ।
विगाहं तूर्णिं तविषीभिरावृतं मूर्णिं देवास इह सुश्रियं दधुः ॥५॥

candram agnīm candraratham hāri-
vratam vaiśvanarām apsushādām svarvidam | vigāhām tūr-
ṇīm tāviṣībhir āvṛitam bhūrṇīm devāsa ihā suśrīyam da-
dhuh ॥ 5 ॥

॥५॥ अग्निं देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुषेशसं धिया ।
रथीरन्तरीयते साधेदिष्टिभिर्जीरो दमूना अभिशस्तिचार्तनः ॥६॥
अग्ने जरस्व स्वपत्य आयुन्यूर्जा पिन्वस्व समिषो दिदीहि नः ।
वयांसि जिव्व बृहतश्च जागृव उशिग्देवानामसि सुक्रनुर्विषाम् ॥७॥
विश्वपतिं यक्ष्मतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जुतिभिर्विधे ॥८॥
विभावा देवः सुरणः परिं भितीरभिर्बभूव शर्वसा सुमद्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम दम आ सुवृक्तिभिः ॥९॥

agnīr devēbhir mānushaḥ ca jantūbhis tanvāno yajñām
purupēśasaṁ dhiyā | rathīr antār iyate sādhadisṭībhir jīro
dāmūnā abhiṣastīcātanaḥ ॥ 6 ॥ āgne jārasva svapatyā āyuni
ūrjā pinvasva sām īsho didihi naḥ | vāyaṁsi jinva bṛihatāḥ
ca jāgriva usīg devānām āsi sukrātur vipām ॥ 7 ॥ viśpātin
yahvām ātithim nāraḥ sādā yantāram dhīmām uśjam ca
vāghātām | adhvarāṇām cētanam jātavedasam prā śaṁsanti
nāmasā jūtībhir vṛidhē ॥ 8 ॥ vibhāvā devāḥ surānaḥ pāri
kṣhitīr agnīr babhūva śāvasā sumādrathaḥ | tāśya vratāni
bhuriposhīṇo vayām ūpa bhūṣhema dāma ā suvṛiktībhiḥ
॥ 9 ॥

The divine men have established here the lovely fire-divine, the illustrious leader of the universe, whose chariot is charming, whose actions are golden, who dwells in cosmic vapours, and is full of bliss. Pervading swiftly and wildly he is surrounded by powers. He is vivacious and very glorious. 5

Perfect in performance the multiform sacrifice, the fire-divine (the universal fire), the subduer of evils, the charioteer, swift-moving, goes to and forth along with Nature's bounties in his cosmic chariot, in the space between heaven and earth. 6

O fire-divine, may you bless us in order that we be gifted with good progeny and long life; may your radiance increase in brilliance and may you invigorate us with energy, and provide us with food, ever vigilant, may you bestow upon us plentiful crops. You are active envoy of nature's bounties, and lord of our inspired songs. 7

The leaders always praise with their salutation and extensive devotion, the fire-divine who is ever young and mighty lord of people and their guest and the inspirer of pious thoughts. He is the eternal priest of eloquent poets and the omniscient enlivener of worshippers for their prosperity. 8

The fire-divine, the resplendent, the giver of great joy, accompanied by his lovely cosmic chariot, encompasses the whole earth by his might for protection. Let us, with excellent laudations, place ourselves under the laws of that supreme who nourishes multitudes in his own abode. 9

वैश्वानरं तव धामान्या चक्रे येभिः स्वविदर्भयो विचक्षण ।
 ज्ञात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥१०॥
 वैश्वानरस्य दंसनाभ्यो बृहदरिणादेकः स्वपुत्यया कविः ।
 उभा पितरा महयन्नजायतामिर्यावापृथिवी भूरिरितसा ॥११॥

vaiśvanara tāva dhāmāny ā cake yēbbhiḥ svarvīd
 ābhavo vicakṣhaṇa | jātā āpriṇo bhūvanāni rōdasī āgne tā
 viśvā paribhūr asi tmānā || 10 || vaiśvanarasya daṁsānābhyo
 bṛihād āriṇād ēkaḥ svapasyāyā kavīḥ | ubhā pitārā mahā-
 yann ajāyatagnīr dyāvapṛithivī bhūrīretasā || 11 ||

(४) ऋग्वेद सूक्तम्

(१-११) एकवचनस्यैव सूक्तस्य गायित्री विष्णुमित्र कविः । (१) प्रथमं इयम् : समिद्धो वासिः,
 (२) द्वितीयावास्तनूतान्, (३) कृतीयाया इयः, (४) वतुष्यो वासिः, (५) पञ्चम्या देवीद्वारः, (६) षष्ठ्या
 उपासान्तः, (७) सप्तम्या दैव्यो होतारो वचेतसो, (८) अष्टम्यास्तिस्रो देव्यः सरस्वतीज-
 भातयः, (९) नवम्यान्वष्टा, (१०) दशम्या वनस्पतिः, (११) एकादश्याश्च स्वाहाकृतयो
 देवताः । त्रिषु छन्दः ॥

॥२२॥ समित्समित्सुमना बोध्यस्मे शुचाशुचा सुमतिं रसि वस्वः ।
 आ देव देवान्यजथाय वक्षि सखा सखीन्सुमना यक्ष्यमे ॥१॥
 यं देवासस्त्रिरहन्नायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
 सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपादृतयोर्नि विधन्तम् ॥२॥

4.

Samit-samit sumānā bodhy asmé śucā-śucā sumatīm
 rāsi vāsvaḥ | ā deva devān yajāthaya vakshi sakhā sakhīn
 sumānā yakshy agne || 1 || yām devāsas trīr āhann āyājante
 divé-dive váruṇo mitró agnīḥ | sémām yajñām mādhuman-
 tam kṛidhī nas tánūnapād ghṛitāyonīm vidhāntam || 2 ||

O illustrious leader of the universe, the seer of all, I celebrate your glories wherewith you become blissfull. You fill the entire creation down from heaven to earth as soon as you get manifested. O fire-divine, you yourself surround all the creatures of the universe and thus provide them protection. 10

Following the deeds of the universally devoted person, one attains greatness (or prosperity). Such a sage alone bestows rewards of noble actions. This fire-divine, adoring both the parents, (heaven and earth), has become manifest, by his own supremacy. 11

4

May you be gracious to us with each kindled wood of fuel, and with every flash grant the boon of prosperity. O fire-divine, may you bring divine powers to help us in our benevolent actions. May you favour your devotees, as friends favour friends. 1

May the fire-divine, the universal protector of bodies, who is devotionally sustained thrice a day, every day, by Nature's bounties like the sun the surveyor during the morning, by terrestrial fire— the adorable, the venerable, during the day and by moon and stars, during the night, enrich the source of our devotional enlightenment with his sweetness and love. 2

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्वै ।
 अच्छा नमोभिर्वृषभं वन्दध्वै स देवान्यक्षदिषितो यजीयान् ॥३॥
 ऊर्ध्वो वा गातुरध्वरे अकार्युर्ध्वा शोचीषि प्रस्थिता रजसि ।
 दिवो वा नाभा न्यसादि होता स्तृणीमहि देवव्यवा वि बर्हिः ॥४॥
 सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यजतेन ।
 नृपेशसो विदथेषु प्र जाता अभीष्टमं यज्ञं वि चरन्त पूर्वीः ॥५॥

dīdhitir viśvāvāra jigāti hōtāram ilāḥ prathamam yāja-
 dhyai | āchā nāmobhir vṛishabham vandādhyai sá devān
 yakshad ishito yājīyan || 3 || urdhvō vā gatūr adhvare
 akāry ūrdhvā śocīṣhi prāsthita rājānsi | divō va nābha ny
 āsādi hōtā strīṇīmāhi devāvya vā ví barhīḥ || 4 || sapta ho-
 trāṇi mānasā vṛiṇānā invanto víśvam prāti yam ritēna |
 nṛipēśaso vidātheshu prā jāta abhīṣṭam yajñam ví caranta
 pūrvīḥ || 5 ||

॥३॥

आ भन्दमाने उषसा उपकि उत स्मयिते तन्वा इ विरूपे ।
 यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वौ उत वा महोभिः ॥६॥
 देव्या होतारा प्रथमा न्यजे सप्त पृक्षासः स्वधया मदन्ति ।
 ऋते शंसन्त ऋतमित्त आहुरनु व्रतं व्रतपा दीध्यानाः ॥७॥
 आ भारती भारतीभिः सजोषा इळा देवैर्मेनुष्यैर्भिरग्निः ।
 सरस्वती सारस्वतेभिर्यक्तिस्तो देवीर्बहिरेदं संदन्तु ॥८॥

ā bhāndamāne ushāsā ūpāke utā smayete tanvā vīrūpe |
 yāthā no mitrō vārūṇo jūjoshad īndro marūtvañ utā vā
 māvobhīḥ || 6 || daīvyā hōtārā prathamā ny riñje sapta pṛi-
 kshāsah svadhāyā madanti | ritām śānsanta ritām it tā
 ahur ānu vratām vratapā dīdhyānāḥ || 7 || ā bhārati bhāra-
 tibhīḥ sajōshā ilā devaīr manushyēbhir agnīḥ | sārasyatī
 sārasyatēbhir arvāk tistrō devīr barhīr ēdām sadantu || 8 ||

May the universally recognized divine wisdom proceed to adore the first invoker of our sacred worship. May we honour the mighty Lord, the showerer of benefits, with our homage. Being urged may He invite the worshipful Nature's bounties to our assistance. 3

The fire is enkindled for both (the householder and the priest) to carry you upwards, in the sacred ritual. Its radiant flames soar aloft to celestial regions. The invoker has his firm seat in the midst of the navel, and the proper cushion mirth have been assigned to the learned participants. 4

Nature's bounties which gratify the universe with rain are invoked during the seven processes of the fire-ritual, when solicited with all sincerity of mind. May the personified Nature's bounties be with us for bringing prosperity in our fire-ritual. 5

Night and dawn, both being praised come here together, smiling in different forms and colours. May divine powers, such as the wind, the ocean, and the lightning (fire from electric and other sources), associated with vital principles, serve us with their glories. 6

Of all the invokers, I propitiate the two foremost celestial ones, fire and the sun. The seven ministering priests also please them by the offerings of milk, butter and food. Honouring the eternal truths and meditating on these laws, they always abide by them. 7

May the divine culture together with the masters of cultural studies, the divine wisdom, together with wise, and the divine speech, together with eloquent speakers come to us and all these three divine virtues be enshrined in our hearts. 8

तन्नस्तुरीपमधं पोषयितुं देवं त्वष्टृर्वि रराणः स्यस्व ।
 यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥
 वनस्पतेऽव सुजोषं देवानभिर्हृविः शमिता सुदयाति ।
 सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥
 आ याह्यमे समिधानो अर्वाङ्निन्द्रेण देवैः सरथं तुरेभिः ।
 बर्हिर्न आस्तमदितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

tān nas turīpaṃ ādha poṣhayitūṃ déva tvaṣṭar vī raráṇaḥ
 syasva | yāto vīrāḥ karmāṇyaḥ sudākṣho yuktāgrāvā jāyate
 devākāmaḥ ॥ 9 ॥ vānaspaté 'va srijōpa devān agnīr havīḥ
 ṣamitā sūdayati | sēd u hōtā satyātaro yajāti yāthā devānām
 jānimāni véda ॥ 10 ॥ ā yāhy agne samidhānó arvāṇ indreṇa
 devaīḥ sarātham turēbhiḥ | barhīr na āstām āditiḥ suputrā
 svāhā devā amritā mādayantām ॥ 11 ॥

(५) पञ्चमं सूक्तम्

(११) एकादशसर्गस्यास्य सूक्तस्य ऋषिर्वाचिर्वाचिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥२४॥ प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।
 पृथुपाजा देवयज्ञिः समिद्धोऽप हारा तमसो वह्निरावः ॥१॥
 प्रेक्षमिर्वोवृधे स्तोमेभिर्गीभिः स्तोतॄणां नमस्य उक्थैः ।
 पूर्वीर्ऋतस्य संदृशश्चकानः सं दूतो अयौदुषस्तो विरोके ॥२॥

5.

Prāty agnīr ushāsaṣ cékitānó 'bodhi vipraḥ padavīḥ
 kavīnām | pṛithupājā devayādbhiḥ sāmiddhó 'pa dvārā tā-
 maso vāhnir āvaḥ ॥ 1 ॥ prēd v agnīr vāvṛidhe stōmebhīr
 gīrbhī stotrīṇām namasyā ukthaiḥ | pūrvīr ṛitāsya saṃ-
 drīṣaṣ cakānāḥ sām dūtó adyaud ushāso viroké ॥ 2 ॥

O supreme architect of creation, may you be generous to grant us strength and vigour so that we give birth to such a child who is intelligent, ever-active, proficient in sculpture and beloved amongst enlightened persons. 9

O master of forests, may you send forth Nature's bounties to help us. May the sustaining fire-divine ripen our corn for offerings. May He, the embodiment of great truths be our invoker, since He alone knows the divine secrets. 10

O fire-divine, kindled into flames, may you, associated with the rays of the sun and other divine powers, come here speedily as if mounted on the fast-running chariot. May the mother earth cherish us in our sacred works. May the immortal environmental divine powers appreciate our devotional exclamation 'Svaha'. 11

5

The fire-divine, the eloquent leader of the wise and the enlightened sages is awakened to greet the dawns. He, kindled by the pious priests, throws open the gates of darkness with his far-spread lustre. 1

The adorable fire-divine is magnified by laudations, sacred hymns, and praises sung by the chanters. Like eternal truths, the messenger, particularly shines forth at the first flash of dawn. 2

अधोऽयमिर्मानुषीषु विक्ष्वपां गर्भो मित्र ऋतेन साधन् ।
 आ हर्यतो यजतः सान्वस्थादभूदु विप्रो हव्यो मतीनाम् ॥३॥
 मित्रो अग्निर्भवति यत्समिद्धो मित्रो होता वरुणो जातवेदाः ।
 मित्रो अध्वर्युरिषिरो दमूना मित्रः सिन्धूनामुत पर्वतानाम् ॥४॥
 पाति प्रियं रिपो अग्रं पदं वेः पाति युद्धश्वरणं सूर्यस्य ।
 पाति नाभो सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥५॥

ádhyāy agnir mānushīshu vikshv āpām gārbho mitrá ri-
 téna sādhan : | á haryató yajatáh sánv asthād ábhūd u ví-
 pro hávyo matínām || 3 || mitró agnir bhavati yát sámiddho
 mitró hotā varuṇo jātavedah | mitró adhvaryúr ishiró dá-
 mūnā mitráḥ síndhūnām utá párvatānām || 4 || páti priyām
 ripó ágram padām véḥ páti yahvās cāraṇam sūryasya |
 páti nábhā saptásirshāṇam agnīḥ páti devānām upamādam
 řishvāḥ || 5 ||

॥३५॥ ऋभुश्चक्र ईड्यं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
 ससस्य चर्म घृतवत्पदं वेस्तदिदृग्भी रक्षत्यप्रयुच्छन् ॥६॥
 आ योनिमग्निर्घृतवन्तमस्थात्पृथुप्रगाणमुशन्तमुशानः ।
 दीद्यान्तः शुचिर्ऋष्वः पावकः पुनःपुनर्मोतरा नव्यसी कः ॥७॥
 सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
 आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥८॥

řibhús cakra ídyaṁ cāru nāma viśvāni devó vayúnāni
 vidván | sasāsya cārma ghrítāvat padām vés tát íd agní
 rakshaty áprayuchan || 6 || á yónim agnir ghrítāvantaṁ
 asthāt prithúpragaṇam uśántam uśanáh | dídyānah śucir
 řishvāḥ pavakáh pūnah-punar mātara návyasī kah || 7 || sa-
 dyó jatā óshadhibhir vavakshe yádi várdhanti pravó ghri-
 téna | ápa iva pravátā śumbhamānā urushyád agnīḥ pitrór
 upāsthe || 8 ||

The fire-divine is generated amidst cosmic waters through eternal truths. He is the friend of the pious and is enshrined in the homes of men. Loved and adored he mounts upon the summit (the altar) and becomes worthy of our invocations. 3

The fire-divine when duly enkindled becomes friend; and as friend, he becomes invoker, venerable, and knows of all that exists. And again as friend, he functions as an active priest, an inspirer and disciplined. Verily he is benefactor of flowing rivers and moving clouds. 4

The graceful fire-divine guards the lovely extensive summit of the moving earth. Mighty, he guards the daily course of the sun. At the navel of the earth, (i.e. between heaven and earth) he guards the seven-fold vital principles and sublime deeds of pious devotees. 5

The wise fire-divine knows all that is to be known; he shines both in his latent and manifest forms, and assumes a fair name for adoration. The fire-divine guards with care that spiritual bliss which flows unceasingly. 6

The blazing fire-divine, which is refulgent, pure, sublime, and purifier, enters his bright sweet extensive chamber and provides fresh life to his parents, i.e. earth and heaven. 7

As soon as generated he ascends to heights and the tender shoots of plants flourish along with descending waters. May this fire-divine protect us while he grows in the bosom of his parents (heaven and earth). 8

उदुं प्लुतः समिधां यद्धो अद्यौहर्म्मन्दिवो अधि नानां पृथिव्याः ।
 मित्रो अमिरीड्यो मातरिश्वा दूतो वक्षद्यजथाय देवान् ॥९॥
 उदस्तम्भीत्समिधा नार्कमृष्वोऽमिर्भवन्नुत्तमो रौचनानाम् ।
 यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तै हव्यवाहै समीधे ॥१०॥
 हळाममे पुरुदंसं सति गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सुनुस्तनयो विजावाग्ने सा ते समतिर्भूत्वस्मे ॥११॥

úd u shítutāḥ samídha yahvó adyaud várshman
 divó ádhi nábhā prithivyāḥ | mitró agnír ídya mātariśvā
 dūtó vakshad yajāthāya devān || 9 || úd astambhit samídhā
 nākam řishvó 'gnír bhāvann uttamó rocanānām | yādī bhṛi-
 gubhyaḥ pári mātariśvā gúhā sántaṁ havyavāhaṁ samīdhé
 || 10 || ílām agne — || 11 ||

(६) पष्ठं सूक्तम्

(१-११) एकादशाचन्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निदेवता । विष्णु छन्दः ॥

॥२९॥ प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
 दक्षिणावाङ्गाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताचीं ॥१॥
 आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।
 दिवश्चिदमे महिना पृथिव्या वच्यन्तां ते वह्नयः सप्तजिह्वाः ॥२॥
 यौश्च त्वा पृथिवी यज्ञियांसो नि होतारं सादयन्ते दमाय ।
 यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीर्यते शुक्रमर्चिः ॥३॥

6.

Prá kāravo mananá vacyámānā devadrīciṁ nayata de-
 vayántaḥ | dakṣhiṇāvāḍ vājīnī prācy eti havír bháranty
 agnáye ghṛitāci || 1 || á ródasī aprīṇā jāyamāna utá prá
 rikthā ádha nú prayajyo | divas cid agne mahiná prithi-
 vyā vacyántām te vábnayaḥ saptájihvāḥ || 2 || dyaús ca tvā
 prithiví yajñiyāso ní hótāraṁ sādāyante dāmāya | yádi
 viśo mánushīr devayántiḥ prāyasvatīr ílate śukráṁ arcṣi
 || 3 ||

Being extolled, the youthful fire-divine shines with kindled fuel to the summit of the celestial region and to the navel of the earth. May he, the benefactor, the adorable, the cosmic breath, bring here Nature's bounties to help us in the accomplishment of our selfless noble deeds. 9

For the sake of enlightened sages, the cosmic wind generates the fire-divine, the bearer of oblations, so far concealed in the caves. Now himself having become the best of all luminaries, and rising aloft he supports the firmament with his radiance. 10

O fire-divine, may you grant wisdom to your most devoted worshipper and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us. 11

6

Inspired with the divine urge, O devout singers, bring forward the divinity-approaching ladle directed towards the ritual fire. Charged with sacrificial food and brought to the forefront (east), from the south and filled with butter, it goes forth presenting an offering to the fire. 1

From your manifestation, O cosmic fire, you fill both heaven and earth, O most adorable, you excell them. May your seven-coloured flames roll on, far and wide, beyond the expanses of heaven and earth. 2

Whenever human race, aspiring to be divine and bringing offerings, praises your splendid lustre, heaven and earth, and adorable Nature's bounties, accept you as their prime invoker in the cosmic sacrifice. 3

महान्तसधस्थे ध्रुव आ निषतोऽन्तर्यावा माहिने हयमाणः ।
 आस्क्रे सपत्नी अजरे अमृक्ते सवर्द्धघे उरुगायस्य धेनु ॥४॥
 व्रता ते अग्ने महता महानि तव कृत्वा रोदसी आ नतन्थ ।
 त्वं दूतो अभवो जायमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

mahān sadhāsthe dhruvā ā niṣhatto 'ntār dyāva mā
 hinc hāryamaṇaḥ | āskre sapātni ajāre amṛikte sabardūghe
 urugāyāsya dhenuḥ || 4 || vratā te agne mahatō mahāni tāva
 krātva rōdasi ā tatant̥ha | tvām dūtō abhavo jāyamanas
 tvām netā vṛishabha carṣaṇinām || 5 ||

॥२७॥ कृतस्य वा केशिना योग्याभिर्घृतस्त्रुवा रोहिता धुरि धिष्व ।
 अथा वह देवान्देव विश्वान्स्वध्वरा कृणुहि जातवेदः ॥६॥
 दिवश्चिन्दा ते रुचयन्त रोक उषो विभातीगनु भामि पूर्वीः ।
 अपो यदग्न उशध्रग्वनेषु हानुर्मन्द्रस्य पनयन्त देवाः ॥७॥
 उरौ वा ये अन्तरिक्षे मदान्ति दिवो वा ये रचने सन्ति देवाः ।
 उमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥८॥
 ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
 पत्नीवनस्त्रिशतं त्रींश्च देवानेनुष्वधमा वह मादयस्व ॥९॥

ritāsya vā keṣina yogyābhir ghṛitasnūvā rōhitā dhurī
 dhishva | āthā vaha devān deva vīśvān svadhvarā kṛiṇuhi
 jātavedaḥ || 6 || divāṣ cid ā te rucayanta rokā ushó vibhā-
 tīr ānu bhāsi purvīḥ | apó yád agna uśádhag vāneshu hó-
 tur mandīāsya panāyanta devāḥ || 7 || urāu vā yé antāri-
 kṣhe mādanti divó vā yé rocané sánti devāḥ | ūmā vā yé
 suhāvaso yājatrā ayemiré rathyo agne āśvāḥ || 8 || afbhir
 agne saratham yahy arvān nānāratham vā vibhāvo hy
 āśvaḥ | pātnivatāś trīṇśatam trīṇś ca devān anushvadhām
 ā vaha madāyasva || 9 ||

The great and beloved cosmic fire is surely established between heaven and earth. They (heaven and earth) may be regarded as powerful fellow brides (of the sun), or they may be compared with the two milch cows of the wide extending cosmic fire, furnishing their uninjuring nectar. 4

Great are your deeds, O great cosmic fire; you have fully spread abroad heaven and earth by your supremacy, as soon as you get manifest. You become a messenger between the two worlds and mighty leader of men. 5

May you harness with traces to your cosmic car, your long-maned ruddy steeds (solar rays) to proceed to participate in the cosmic sacrifice. O divine knower of all that is born, may you take along with you Nature's bounties and make them propitious to the divine oblation. 6

O blissful fire, when you abide in the forests and with your blazes, you dry up water at your pleasure, your brilliant lights shine right down from sky, and you beam through many a shining dawn. The learned devotees command your performance whilst you burn these forests. 7

(Along with) the divine powers who rejoice in the vast mid-region or dwell in the heaven's realm of brightness, or those, who are holy helpers and prompt to hear our calls, or who, whilst on their chariots turn their horses towards us; O cosmic fire, (may you approach us). 8

May you approach us with these, borne on one car, or on many, for your steeds (beams) are very powerful. May you then bring thirty and three divines together with their consorts (i.e. their virtues, attributes), according to your sweet will, and rejoice. 9

स होता यस्य रोदसी चिदुर्वी यज्ञयज्ञमभि वधे गृणीतः ।
 प्राची अध्वरेवं तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥१०॥
 इळामभे पुरुदंसं सुनिं गोः शश्रत्तमं हवमानाय साध ।
 स्यान्नः सुनुस्तनयो विजावाभे सा ते सुमतिर्भृत्यस्मे ॥११॥

sá hótā yásya ródasī cid urvī ya-
 jñám-yajñam abhí vṛidhé grīṇītāḥ | prácī adhvaréva tastha-
 tuḥ suméke ṛitávarī ṛitajātasya satyē || 10 || ṇām agne
 — || 11 ||

(७) सप्तमं सूक्तम्

(१-११) एकदशर्वस्यास्य सूक्तस्य नायिनो विश्वामित्र ऋषिः । अग्निर्वेत्ता । विष्णुर् छन्दः ॥

॥१॥ प्र य आरुः शितिपृष्ठस्य धासेरा मातरां विविशुः सप्त वाणीः ।
 परिक्षिता पितरां सं चरेते प्र संस्त्राति दीर्घमायुः प्रयक्षे ॥१॥
 दिवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद्वहन्तीः ।
 ऋतस्य त्वा सदसि क्षेमयन्तं पर्येका चरति वर्तनिं गौः ॥२॥
 आ सीमरोहत्सुयमा भवन्तीः पतिश्चिकित्वान्नयिविद्रयीणाम् ।
 प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत्पुरुधप्रतीकः ॥३॥

7.

Prá yá ārūḥ śitipriṣṭhāsya dhāsér ā mātārā vivishuḥ
 saptā vāṇīḥ | parikṣhitā pitūrā sāṃ carete prá sarsrāte dīr-
 ghām āyuh prayākṣhe || 1 || divākṣhaso dhenāvo vṛiṣṇo
 āśvā devīr ā tasthan mādhumad vāhantiḥ | ṛitāsya tvā sā-
 dasi kshemayāntam pāry ékā carati vartanīm gauḥ || 2 || ā
 sīm arohat suyāmā bhāvantiḥ pātiṣ cikitvān rayivíd rayi-
 nām | prá nīlapriṣṭho atasāsya dhāsés tā avāsayat puru-
 dhāpratīkaḥ || 3 ||

He is the priest at whose repeated worship, even the vast heaven and earth sign out for the sake of expansion and evolution in the cosmic sacrifice. They, fair holy and true, stand to offer worship to Him who is born of truth, and is truth personified. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

7

The radiations of the white-backed, all-sustaining cosmic fire, have arisen and pervaded the spacious heaven and earth, and seven channels of speeches. The encompassing parents—heaven and earth—co-operate with him, and bestow long life for the sake of assiduous worship. 1

The sky-traversing beams of the showerer of benefits are the milch kine of the cosmic fire. They dwell in sweet streams of rivers. O fire, desirous of response, one of your divine attributes—the speech, always glorifies you pacifying your flames in the abode of everlasting truth. 2

The solar fire, the careful selector of treasures, mounts upon the well-trained mares (beams). The blue-backed and multi-faced solar corona grants them a good place of rest for cherishing of their rapid speed. 3

महि त्वाष्ट्रमूर्जयन्तीरजुर्यं स्तभूयमानं वहतो वहन्ति ।
 व्यङ्गेभिर्दियुतानः सधस्थ एकांमिव रोदसी आ विवेश ॥४॥
 जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति ।
 दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥५॥

māhi tvāshtrām ūrjāyantīr ajuryām sta-
 bhūyāmānam vahāto vahanti | vy āṅgebhir didyutānāḥ sa-
 dhāstha ekām iva ródasī á vivesa || 4 || jānānti vṛishṇo
 arushásya śevam uta bradhnásya śāsane raṇanti | divorúcaḥ
 surúco rócamāna ilā yésham gānya māhinā gīḥ || 5 ||

॥६॥

उतो पितृभ्यां प्रविदानु घोषं महो महद्भयामनयन्त शूषम् ।
 उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्षं ॥६॥
 अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
 प्राञ्चो मदन्त्युक्षणो अजुर्या देवा देवानामनु हि ब्रता गुः ॥७॥
 दैव्या होतारा प्रथमा न्यूञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
 ऋतं शंसन्त ऋतमिच्छ आहुरनु व्रतं व्रतपा दीध्यानाः ॥८॥
 वृषायन्ते महे अत्याय पूर्वीर्वृष्णे चित्राय रश्मयः सुयामाः ।
 देव होतर्सन्द्रतरश्चिकित्वान्महो देवान्रोदसी एह वक्षि ॥९॥

utó pitṛibhyām pravídānu ghósham mahó mahádbhyām
 anayanta sūshām | ukshā ha yātra pari dhānam aktór ānu
 svām dhāma jaritúr vaváksha || 6 || adhvaryúbhiḥ pañcā-
 bhiḥ saptá viprah priyām rakshante níhitam padām véḥ |
 prāñco madanty ukshāṇo ajuryā devā devānām ānu hí
 vratā gūḥ || 7 || daivyā hótārā prathamā — || 8 || vṛishayānte
 mahé átyāya pūrvír vṛishṇe citráya raśmáyaḥ suyāmāḥ |
 déva hotar mandrátaras cikitván mahó devān ródasī éhá
 vakshi || 9 ||

Invigorating him, who is mighty and immortal source of creation, the radiant waves carry him forward. The fire-divine, radiant with his various forms in celestial region, enters both the worlds as if they were one. 4

Men comprehend the blessings of the imperishable showerer of benefits, and exult in the command of the powerful fire-divine; their frequent, earnest, bright and radiant hymns are illuminating heaven. 5

Verily the devotees get knowledge of two mighty parents, heaven and earth, and by glorifying them aloud bring strength to the fire-divine. Then the fire-divine, the bestower of bliss, radiates his own light to the worshipper to dispel the darkness of night. 6

Seven sages with five priests guard the firmly settled place which is prepared for the fast moving sacrificial fire. The undecaying divine sages with their faces turned to the east, sprinkling the libations-rejoice as they themselves follow the path of godly sages. 7

I propitiate the two first divine offerers of worship; the seven priests rejoice in their own ecstasy. The illustrious celebrators of holy worship reciting the praises call him the true protector of eternal law. They speak of truth praising the *truth-eternal*, and declaring that living unto the truth is accepting the truth. 8

O divine invoker of Nature's bounties, the vast and wide spreading beams shed moisture for you, the powerful, the victorious, the splendourous and the showerer of benefits. May you, the omniscient and bliss-bestowing lord, bring here nature's bounties, heaven and earth. 9

पृक्षप्रयजो द्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
 उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे दशस्य ॥१०॥
 इळांमग्ने पुरुदंसं सुनिं गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सूनुस्तनयो विजावाम्ने सा तै सुमतिर्भूत्वस्मे ॥११॥

priksháprayajo draviṇaḥ suvācaḥ suketāva
 uśháso revád ūshuh | utó cid agne mahinā prithivyāḥ kṛi-
 tāṃ cid énaḥ saṃ mahé daśasya || 10 || ilām agne —
 || 11 ||

(८) मह्यं सुकृतम्

(१-११) एकादशार्चस्यास्य सूक्तस्य गायिनो विचामिन् क्रफि । (१-५) प्रथमादिपञ्चर्चा यूपः,
 (६-१०) षष्ठ्यादिपञ्चार्चा यूपः, (८) मह्यम् विन्धे देवा वा, (११) एकादशार्चं बध्नो देवताः ।
 (१-२, ४-६, ८-११) प्रथमाद्वितीयाचोर्कचोऽथतुर्थादितृप्त्याष्टम्याद्विचतसृणाञ्च । शिष्टेषु,
 (३, ७) तृतीयासम्योऽथातुष्टुप् छन्दसी ॥

॥३॥

अञ्जन्ति त्वामध्वरे देवयन्तो वनस्पते मधुना देव्येन ।
 यदूर्ध्वस्तिष्ठा द्रविणेह धत्ताद्यद्वा क्षयो मातुरस्या उपस्थे ॥१॥
 समिद्धस्य श्रयमाणः पुरस्ताद्ब्रह्म वच्चानो अजरं सुवीरम् ।
 आरे अस्मदमर्तिं बार्धमान उच्छ्रयस्व महते सौभगाय ॥२॥
 उच्छ्रयस्व वनस्पते वर्ष्मन्पृथिव्या अधि ।
 सुमिती मीयमानो वचो धा यज्ञवाहसे ॥३॥

8

Añjānti tvām adhvaré devayānto vānaspate mādhunā
 daivyena | yád ūrdhvás tīstṭhā drāviṇebā dhattād yád vā
 kshāyo mātúr asyā upásthe || 1 || sāmiddhasya śráyamāṇaḥ
 purástād bráhma vanvāno ajāram suvīram | āre asmád āma-
 tim bádhamāna úc chrayasva mahaté saúbhagāya || 2 || úc
 chrayasva vanaspate vārshman prithivyā ádhi | súmiti mī-
 yāmāno vārco dhā yajñāvāhase || 3 ||

O ever-moving lord, may the dawns gleam forth in splendour for us; these are full of oblations, full of pious prayers and full of auspicious signs that confer wealth. O fire-divine, may you with the might of your diffusive flame consume all our sins committed. 10

O fire-divine, may you grant wealth and wisdom to your most devoted worshipper; and may we have sons and grandsons who perpetuate our race. May your gracious favour ever remain with us. 11

8

O Sun, the lord of beams, the faithful devotees aspiring to be divine annoint you with divine sweet melodies at the worship; whether you are at a lofty place (at the zenith) or on the lap of your mother earth (i.e. at the horizon), grant us riches. 1

May you rising on the east go up further high for the sake of our great fortune, dispensing food as the source of undecaying health and excellent progeny. May you keep off our enemy at a distance and go up high for great auspiciousness. 2

O Sun, the lord of radiance, be exalted on the loftiest spot of the earth, and may you give splendour, fixed and measured well, to him who toils on the soil. 3

युवा सुवासाः परिवीत आगात्स उ श्रेयान्भवति जायमानः ।
 ते धीरांसः कवय उन्नयन्ति स्वाध्योऽु मनसा देवयन्तः ॥४॥
 जातो जायते सुदिनत्वे अह्ना समर्य आ विदथे वर्धमानः ।
 पुनन्ति धीरा अपसौ मनीषा देवया विप्र उदियति वाचम् ॥५॥

yúvā suvāsāḥ párivita
 ágāt sá u śréyān bhavati jāyamānaḥ | tāṃ dhīrāsaḥ ka-
 váya ún nayanti svādhyò mánasā devayāntaḥ || 4 || jātó
 jāyate sudinatvé áhnām samaryá ā vidáthe vārdhamānaḥ |
 punānti dhīrā apáso manishā devayā vípra úd iyarti vā-
 cam || 5 ||

॥४॥ यान्वो नरो देवयन्तो निमिस्युर्वनस्पते स्वधितिर्वा ततक्ष ।
 ते देवासः स्वरवस्तस्थिवांसः प्रजावदस्मे दिधिपन्तु रत्नम् ॥६॥
 ये वृक्ष्णासो अधि क्षमि निमितासो यतस्तुचः ।
 ते नो व्यन्तु वार्य देवत्रा क्षेत्रसाधसः ॥७॥
 आदित्या रुद्रा वसवः सुनीथा द्यावाक्षामा पृथिवी अन्तरिक्षम् ।
 सजोषसो यज्ञमवन्तु देवा ऊर्ध्व कृष्वन्त्वध्वरस्य केतुम् ॥८॥
 हंसा इव श्रेणिशो यतानाः शुक्रा वसानाः स्वरवो न आगुः ।
 उन्नीयमानाः कविभिः पुरस्ताद्देवा देवानामपि यन्ति पार्थः ॥९॥

yán vo náro devayánto nimimýúr vānaspate svádhitiṛ
 vā tatáksha | té devásaḥ sváravas tasthivānsaḥ prajāvad
 asmé didhishantu rátnam || 6 || yé vṛikṣṇāso ádhi kshámi
 nímitaso yatásrucaḥ | té no vyantu vāryam devatrā kshe-
 trasádhasaḥ || 7 || ādityā rudrá vāsavaḥ sunīthā dyāvā-
 kshāmā prithiví antáriksham | sajóshaso yajñám avantu
 devā ūrdhvām kṛiṇvantv adhvarásya ketúm || 8 || haṁsā iva
 śreṇiśó yátanāḥ sukrá vāsānāḥ sváravo na águḥ | unniyá-
 mānāḥ kavibhiḥ purástād devā devānām ápi yanti páthaḥ
 || 9 ||

Well-robed and beautifully covered and the young (Sun) comes and grows glorious as soon as it springs to life. Steadfast and God-blessed forces, in a most meditating thoughtful manner, upraise him. 4

Born on the horizon of the cosmic sacrifice, it (sun) creates days, so auspicious: steadfast, active, and intelligent devotees consecrate him with wisdom, and the devout worshipper recites praises in his honour. 5

May those splendid timber trees which the God-loving forest-dwellers have firmly planted on the standing posts which their axe have trimmed, bestow upon us wealth and progeny. 6

May those timber posts which have been cut down upon the earth, and which have been fabricated by the craftsmen be helpful in accomplishing benevolent works, and bear our precious gifts to divine powers. 7

May the cosmic divine powers such as sun, wind and life-giving breath afford protection and may heaven and earth and other divine powers cherish our worshipful acts with a common consent. May they raise aloft the banner of our dedicated action of public good. 8

Arrayed in bright garments these timber posts ranging in rows erected by devoted craftsmen on our front, are seen like the row of swans. They being bright proceed, as if, on the path of divine radiance. 9

शृङ्गाणीवेच्छृङ्गिणां सं ददृश्रे च्चालवन्तः स्वरवः पृथिव्याम् ।
 वाघद्विर्वा विहवे श्रोषमाणा अस्माँ अवन्तु पृतनाज्येषु ॥१०॥
 वनस्पते शतवल्क्षो वि रोह सहस्रवल्क्षा वि वयं रुहेम ।
 यं त्वामयं स्वधितिस्तेजमानः प्रणिनाय महते सौभगाय ॥११॥

śṛṅgāṇīvēcchṛṅgīṇāṃ saṃ dadṛśre cashālavantaḥ
 svāraṇaḥ prithivyām | vāghādbhir vā vihavé śróshamāṇā
 asmāñ avantu pritanājyeshu || 10 || vānaspate śatāvālśo ví
 roha sahasraṇvalśā ví vayāṃ ruhema | yāṃ tvām ayāṃ svā-
 dhitis téjamānaḥ praṇināya mahaté saubhagāya || 11 ||

(९) नवमं सूक्तम्

(१-९) नवम्यास्त्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अभिर्वेषता । (१-८) प्रथमाष्टकां बृहती,

(९) नवम्याश्च त्रिष्टुप् छन्दसी ॥

॥९॥

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
 अपां नपातं सुभगं सुदीदिति सुप्रतूर्तिमनेहसम् ॥१॥
 कायमानो वना त्वं यन्मातृरजगन्नपः ।
 न तत्ते अभे प्रमृषे निवर्तनं यदूरे सन्निहाभवः ॥२॥
 अति तूष्टं ववक्षिथार्थैव सुमना असि ।
 प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

9.

Sākhāyas tvā vavṛimahe devāṃ mārtaśa ūtāye | apāṃ
 nāpātaṃ subhāgaṃ sudīditim supratūrtim anehāsam || 1 ||
 kāyamāno vanā tvāṃ yān mātrīr ājagann apāḥ | ná tát te
 agne pramṛśhe nivārtanaṃ yád dūré sānn ihābhavaḥ || 2 ||
 āti trishtaṃ vavakshithāthaivā sumānā asi | prā-prānyé
 yānti pāry anyā āsate yéśhām sakhyé āsi śritāḥ || 3 ||

Entire in all parts and girded with iron chains, they appear upon the earth like the horns of horned cattle. Having received laudations from expert craftsmen, may they protect us in the days of our conflicts. 10

O Lord of the wood, may you whom the sharpened hatchet has brought for great auspiciousness, mount up with hundred branches, so that with thousand branches, we may rise to greatness. 11

9

We as your mortal friends choose you, the divine, for our protection. You are imperishable life—force auspicious, resplendent, the best guide and sinless and as such take us across the miseries. 1

You go up to the motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your tarrying away so far has now become unbearable. So, in a moment, may you come to be with us from afar. 2

O God, you exceedingly wish to provide the satisfaction to your worshippers and are well-disposed to them; of those in whose friendship you are cherished, some show steady progress, while others sit around without any. 3

ईयिवांसमति स्विधः शश्वतीरति सश्वतः ।
 अन्वीमविन्दन्निचिरासो अद्बुहोऽप्सु सिंहमिव श्रितम् ॥४॥
 सुसूवांसमिव त्मनामिमित्था तिरोहितम् ।
 ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥५॥

vāṅsam āti srīdhaḥ śaśvatīr āti saścataḥ | ānv im avindan
 nicirāso adrūho 'psū sinhām iva śritām || 4 || saśrivāṅsam
 iva tmānāgnīm itthā tiróhitam | aīnam nayan mātariṣvā
 parāvāto devébhyo mathitām pári || 5 ||

॥६॥

तं त्वा मर्ता अग्रिभ्नता देवेभ्यो हव्यवाहन ।
 बिभ्रान्यपुङ्गवो अभिपासि मानुष तव कृत्वा यविष्ठ ॥६॥
 तद्ब्रह्म तव वृंसना पाकाय चिच्छदयति ।
 त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥
 आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
 आशुं दूतमजिरं प्रजमीष्य श्रुष्टी देवं सपयन् ॥८॥
 त्रीणि शता त्री सहस्राप्यग्निं त्रिंशच्च देवा नव चासपयन् ।
 औक्षन्धृतैरस्तृणन्वहिरस्मा आदिद्धोतारं न्यसादयन्त ॥९॥

tām tvā mártā agribhñata devébhyo havyavāhana |
 víṣvān yád yajñāñi abhipāsi mānusha táva krútvā yavi-
 shṭhya || 6 || tād bhadrañi táva dañśanā pákāya cic chada-
 yati | tvām yád agne paśávaḥ samāsate sámiddham api-
 sarvaré || 7 || ā juhota svadhvarām śīrām pávakāśocisham |
 āśūm dūtām ajirām pratnām ídyaṁ śrúṣṭī devām sapar-
 yata || 8 || trīni śatā trī sahasrāṇy agnīm triñśac ca devā
 náva cāsaparyan | áūkshan ghrītaír āstriṇan barbīr asma
 ād id dhótāraṁ ny āśādayanta || 9 ||

The benignant and long lived enlightened ones discover the inner fire hidden in vital regions like a lion in a cave, at the time of their conflict with constantly ravaging internal conflicts. 4

The cosmic wind brings from afar the fire-divine, hidden so far, for the sake of enlightened devotees, by a process of attrition like a father reclaiming his fugitive son. 5

O fire-divine, the bearer of oblations, benefactor of men, most youthful, since you guard all benevolent devotees by your selfless deeds, they accept you as their invoker. 6

O fire-divine, auspicious is your worship, for it inspires faith even in the ignorant person. The herds of cattle gather around you when kindled at the dead of night. 7

May you offer obeisance to that fire-divine who burns with purifying glow, who is dormant in every fuel, who is a swift messenger, active, immortal and adorable. May you serve him with quiet devotion. 8

Three thousand, three hundred and thirty-nine. countless enlightened men pay homage to the fire-divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. 9

(१०) दशमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायितो विश्वामित्र ऋषिः । अग्निर्देवता । उष्णिष् छन्दः ॥

॥७॥ त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम् । देवं मर्तास इन्धते समध्वरे ॥१॥
 त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते । गोपा ऋनस्य दीदिहि स्वे दमे ॥२॥
 स धा यस्ते ददाशति समिधा जातवेदसे । सो अग्ने धत्ते सुवीर्यं स पुष्यति ॥३॥
 स केतुरध्वराणामग्निर्देवेभिरा गमत् । अञ्जानः सप्त होतृभिर्हवश्मते ॥४॥
 प्र होत्रे पूर्य वचोऽमये भरता बृहत् । विपां ज्योतींषि बिभ्रते न वेधसे ॥५॥

10.

Tvān agne manishīṇaḥ samrājāṃ carshaṇīnām | devān
 mārtaśa indhate sam adhvaré || 1 || tvam yajñeshv ṛitvījan
 āgne hótāram īlate | gopā ṛitāsya dīdili své dāme || 2 || sá
 ghā yás te dádaśati samídhā jatávedase | só agne dhatte
 suvīryam sá pushyati || 3 || sá ketúr adhvarāṇām agnīr de-
 vébbhir á gamat | añjanāḥ saptá hótṛibhir havīśmate || 4 ||
 prá hótṛe purvyān váco 'gnāye bharata bṛihát | vipān
 jyótiṁshi bíbhrate ná vedhāse || 5 ||

॥८॥ अग्निं वर्धन्तु नो गिरो यतो जायत उक्थ्यः । महे वाजाय द्रविणाय दर्शतः ॥६॥
 अग्ने यजिष्ठो अध्वरे देवान्देवयते यज । होता मन्द्रो वि राजस्यति स्त्रिधः ॥७॥
 स नः पावक दीदिहि द्युमदस्मे सुवीर्यम् । भवां स्तोतृभ्यो अन्तमः स्वस्तये ॥८॥

agnīm vardbantu no gīro yāto jāyata ukthyāḥ | mahé
 vājāya drāviṇaya darsatāḥ || 6 || āgne yājishṭho adhvaré de-
 vān devayaté yaja | hótā mandró ví rājasy āti srīdhaḥ
 || 7 || sá naḥ pāvaka dīdili dyumád asmé suvīryam | bhāvā
 stotṛibhyo ántamaḥ svastāye || 8 ||

10

The wise sages, the mortals, enshrine you in their loving hearts, O adorable Lord, resplendent like fire, and the sovereign king of people. 1

They glorify you as the priest, the invoker of Nature's bounties to help in the performance of the sacred acts. May you shine, in your own way, O Lord, the destroyer of nescience, the preserver of all noble deeds. 2

Verily he acquires good virility and prospers, who dedicates all his wealth and offers devotion to you, O omniscient Lord. 3

May our Lord, resplendent like fire, and the banner of all benevolent deeds, come along with Nature's bounties. He is honoured with love and devotion by the seven officiating priests of the universe for the benefit of the worshipper. 4

To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom. 5

May our hymns exalt the divine fire so that his glory may be magnified and become manifest for the purpose of bestowing abundant food and riches. 6

O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under your supreme sovereignty, since you are the invoker, blissful and giver of protection against calamities. 7

May you, O purifier, bestow on us your shining, glorious virility. May you be very much close to your devoted chanters for their well-being. 8

त त्वा विप्रा विपन्यवो जागृवांसः समिन्धते । हव्यवाहुमर्मर्त्यं सहोवृधम् ॥९॥

tām tvā viprā vipanyāvo
jāgrivāṅsaḥ sām indhate | havyavāham āmartyaṁ sahovṛd-
dham ॥ 9 ॥

(११) एकदशं सूक्तम् .

(१-९) नवर्षस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निदेवता । गायत्री छन्दः ॥

॥९॥ अ॒ग्निर्होता॑ पुरो॒हितोऽध्व॒रस्य॑ वि॒चर्ष॑णिः । स वे॒द य॒ज्ञमा॑नुषक् ॥९॥
स ह॒व्यवा॑हुम॒र्त्यं उ॒द्दि॒शद्भू॒तभ॑नो॒हितः॑ । अ॒ग्निर्धिया॑ स॒मृष्व॑ति ॥१०॥
अ॒ग्निर्धिया॑ स चे॒तति॑ के॒तुर्य॑ज्ञस्य॒ पुर्व्यः॑ । अर्थं॑ ह्य॒स्य त॒रणि॑ ॥११॥
अ॒ग्निं सूनुं॑ स॒नश्चु॑तं स॒हसो॑ जा॒तवे॑दसम् । ब॒र्हि दे॒वा अ॑कृ॒ष्वत ॥१२॥
अदा॑भ्यः पुर॒णता॑ वि॒शाम॑भि॒र्मानु॑षीणाम् । तूर्णीं॑ रथः सदा नवः ॥१३॥

11.

Agnīr hótā puróhito dhvarásya vícarshaṇiḥ | sá veda
yajñām ānushák ॥ 1 ॥ sá havyavāḥ āmartya usíg dutāḥ cá-
nóhitaḥ | agnīr dhiyā sām ṛiṇvati ॥ 2 ॥ agnīr dhiyā sá cetati
ketúr yajñasya pūrvyāḥ | ártham hy āsya tarāṇi ॥ 3 ॥
agnīm sūnūm sánaṣrutam sáhaso jatávedasam | vāhniṁ
devá akrīṇvata ॥ 4 ॥ ádābhyaḥ puraetā viṣāṁ agnīr mánu-
shīṇām | túrñi ráthaḥ sádā návaḥ ॥ 5 ॥

॥१०॥ सा॒ह्वान्वि॒श्वो अ॒भियु॑ज् । क॒र्तुर्दे॒वाना॑म॒मृक्तः॑ । अ॒भिस्तु॑वि॒श्रव॑स्तमः ॥११॥

sāhvān vísvā abhiyújaḥ krátur devāṇām āmṛiktaḥ |
agnīr tuvisravastamah ॥ 6 ॥

The wise, intelligent and vigilant priest kindle the divine light such as is yours (in their hearts). You are the conveyer of offerings, immortal and augments of strength. 9

11

The adorable God is our medium of devotion and is the supreme guide of our sacred deeds. He knows the course of all events as they proceed. 1

The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment and the cherisher of our dedicated actions, inspires the devotees with divine wisdom. 2

The adorable Lord, the earliest banner of virtuous actions, knows all objectiveness through his wisdom; His radiance carries us across the darkness. 3

The enlightened ones are privileged to recognize the adorable Lord, as the source of strength; the Lord who is eternally renowned, the knower of all that is born, and carrier of divinities. 4

The adorable Lord, the precursor of human race, the speedy carrier of virtues is ever new and unsusceptible of any harm. 5

The adorable Lord is the most liberal contributor of food and is able to resist all assailants when confronted. He is the inspirer and nourisher of Nature's beauties. 6

अभि प्रयांसि वाहसा दाश्वौ अश्नोति मर्त्यः । क्षयं पावकशोचिषः ॥७॥
 परि विश्वानि सुधितामेरश्याम मन्मभिः । विप्रसो जातवेदसः ॥८॥
 अग्ने विश्वानि वार्या वाजेषु सनिषामहे । त्वे देवास एरिरे ॥९॥

abhi prāyānsi vāhasā dāśvāñ
 aṣnoti mārtyaḥ | kshāyam pāvakāśocishaḥ || 7 || pāri viśvāni
 sūdhitāgnér aśyāma mánmabhiḥ | vípraso jātávedasaḥ || 8 ||
 ágne viśvāni vāryā vājeshu sanishāmahe | tvé devāsa érire
 || 9 ||

(१२) द्वादशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गार्गिनो विश्वामित्र ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

• ॥१॥ इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ॥१॥
 इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः । अया पातमिमं सुतम् ॥२॥

12.

Índrāgnī á gataṁ sutāṁ gīrbhír nábho v' enyam | asyá
 pātaṁ dhiyéshitá || 1 || índrāgnī jaritūḥ sácā yajñó jigāti
 cétanah | ayá pātam imám sutām || 2 ||

इन्द्रमग्निं कविच्छदा यज्ञस्य जुत्या वृणे । ता सोमस्येह तृम्पताम् ॥३॥
 तोषा वृत्रहणा हुवे सजित्वानापराजिता । इन्द्राग्नी वाजसातमा ॥४॥

índram agnīm kavi-
 chādā yajñásya jūtyá vṛiṇe | tá sómasyehá tṛimpatām || 3 ||
 toṣá vṛitrahánā huve sajítvānāparājitā | índrāgnī vājasā-
 tamā || 4 ||

From the adorable Lord of purifying radiance, the liberal mortal worshipper receives from all sides abundant food and prosperity. 7

May we, endowed with intelligence obtain precious rewards through our adoration to the omniscient adorable Lord. 8

O adorable Lord, may we win all precious gifts in our struggles of life, since all Nature's forces derive inspirations from you only. 9

12

O radiation from the cosmic sun and lightning within our inner conscience* may you come to our acceptable libations, presented in the form of sweet hymns full of heavenly bliss; may you please enjoy them to your satisfaction. 1

O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked come to us to enjoy the devotional bliss to your satisfaction. 2

Urged by the force of faith, I implore cosmic rays of the inner sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nector of joy, here presented. 3

I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment. 4

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इव आ वृणे ॥५॥

prá vām arcanty ukthīno nīthāvīdo jaritārah |
indrāgnī īsha ā vṛiṇe || 5 ||

॥१२॥ इन्द्राग्नी नवतिं पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मणा ॥६॥
इन्द्राग्नी अपसस्पर्धुषु प्र यन्ति धीतर्यः । ऋतस्य पथ्याऽनु ॥७॥
इन्द्राग्नी तविषाणि वा सधस्थानि प्रयांसि च । युवोरमूर्धं हितम् ॥८॥
इन्द्राग्नी रोचना दिवः परि वाजेषु भूषथः । तद्वा चेति प्र वीर्यम् ॥९॥

indrāgnī navatīm puro dāsāpatnīr adhūnutam | sākām
ēkena kārmanā || 6 || indrāgnī āpasas pāry ūpa prá yanti
dhītāyah | ṛitāsyā pathyā ānu || 7 || indrāgnī tavishāṇi vām
sadhāsthāni prāyāṁsi ca | yuvór aptūryam hitām || 8 || in-
drāgnī rocanā divāḥ pári vājeshu bhūshathah | tād vām
ceti prá vīryam || 9 ||

[अथ द्वितीयोऽनुवाकः ॥]

(१३) त्रयोदशं सूक्तम्

(१-७) ममचर्याम्य सक्तस्य वैश्वामित्र ऋषभ ऋषिः । अग्निर्वेवता । अनुष्टुप छन्दः ॥

॥१३॥

प्र वो देवायाम्रये • वहिष्मर्चास्मै ।
गमदेवेभिरा स नो यजिष्ठो वहिरा सदत् ॥१॥
ऋताया यस्य रोदसी दक्षं सचन्त ऊतयः ।
हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥२॥

13.

Prá vo deváyāgnāye bārhishttham arcāsmāi*| gāmaḥ
devēbhir ā sá no yājishtho barhír ā sadat || 1 || ṛitāyā yā-
sya ródasī dāksham sácanta ūtāyah | havishmantas tām
īlate tām sanishyántó 'vase || 2 ||

O rays of the inner cosmic sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment. 5

O rays of the inner cosmic sun and lightning, with one united effort you overthrow ninety strong holds possessed by evil forces. 6

O rays of the inner cosmic sun and lightning, the enlightened persons always tread the paths of truth. 7

O rays of the inner cosmic sun and lightning, in you vigour and food are abiding together; your readiness for dispensing justice is highly commendable. 8

O rays of the inner cosmic sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well-known is the prowess of both of you. 9

13

I loudly sign with utmost power the glory of adorable Lord, so that He, the best offerer, may come to us with the bounties of Nature and be seated in our hearts. 1

The adorable God is the observer of truth and the Lord of the inner conscience celestial and cosmic regions. The protective nature's bounties wait on Him for strength. He is adored by dedicated devotees and those who seek wealth approach Him for protection. 2

स यन्ता विप्र एषां स यज्ञानामथा हि षः ।
 अग्निं न वो दुवस्यत दाता यो वनिता मघम् ॥३॥
 स नः शर्माणि वीतयेऽग्निर्यच्छतु शन्तमा ।
 यतो नः प्रुष्णवद्वसु दिवि क्षितिभ्यो अप्स्वा ॥४॥
 दीदिवांसमपूर्व्य वस्वीभिरस्य धीतिभिः ।
 ऋक्वाणो अग्निमिन्धने होतारं विष्पतिं विग्राम ॥५॥
 उत नो ब्रह्मन्नविष उक्थेषु देवदूतमः ।
 शं नः शोचा मरुद्बोधोऽग्ने सहस्रसातमः ॥६॥
 नू नो रास्व सहस्रवत्तोक्वत्पुष्टिमद्वसु ।
 द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥७॥

sá yantā vipra eshām śa
 yajñānam áthā hí sháh | agním tám vo duvasyata dātā
 yó vānitā maghām || 3 || śa naḥ śarmāṇi vītaye 'gnír ya-
 chatu śāmtamā | yāto naḥ prushñāvad vāsu diví kshítibhyo
 apsv á || 4 || dídivānsam āpūrvyam vāsūbhir asya dhítibhiḥ |
 ṛikvāṇo agním indhate hótāraṁ viṣpátim viśām || 5 || utá
 no bráhmān avisha ukthéshu devahūtamaḥ | śām naḥ śocā
 marúdvṛidhó 'gne sahasrasātamaḥ || 6 || nū no rāsva sahā-
 sravat tokavat pushtimád vāsu | dyumád agne suvīryam
 vārshishṭham ānupakshitam || 7 ||

(६४) चतुर्थं सूक्तम्

(१-७) सतचंयस्य सूक्तस्य वैश्वामित्र ऋषेः कविः । अग्निर्वेत्ता । विष्टुष छन्दः ॥

॥३॥

आ होता मन्द्रा विदधान्यस्थित्मत्यो यज्ञा कवितमः स वेधाः ।
 विद्युद्व्यः सहस्रम्पुत्रो अग्निः शोचिष्वेक्षः पृथिव्यां पाजो अश्रेत् ॥१॥

14.

Ā hótā mandró vidáthāny asthāt satyó yájvā kavíta-
 maḥ śa vedháh | vidyúdrathaḥ sáhasas putró agníḥ ṣo-
 cishkeṣaḥ prithivyām pájo aṣret || 1 ||

He, the sage, is the guide of those who worship; He is the regulator of sacred dedicated acts. May you pay homage to Him as He is the benefactor and the bestower of great wealth. 3

May the adorable Lord, grant us more prosperous dwellings and beneficial comforts for our maintenance. So that from Him infinite wealth, whether it is derived from heaven or from earth, or from waters, may come to us. 4

The devotees kindle love for the adorable Lord, who is self-radiant, the unprecedented invoker and the protector of people through His own excellent designs. 5

May you, O adorable Lord, the most competent of Nature's bounties perfect our prayers, as well as songs. You are glorified by mortals, and are the showerer of thousands of blessings; may you augment our felicity. 6

May you now grant us wealth by thousands along with progeny, nourishment, brilliant treasure, and exalted vigour, and may you be infinite and inexhaustible in your blessings to us. 7

May the adorable Lord, the invoker, the exhilarator, ever-true, most-wise, and ordainer be in our thoughts whilst we are in this synod. He, the source of strength, with lightning as His chariot and with lustrous flames as his hair manifests His glory on the earth. 1

अयामि ते नमउक्तिं जुषस्व ऋतावस्तुभ्यं चेतने सहस्वः ।
 विद्वाँ आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिर्नृतये यजत्र ॥२॥
 द्रवनां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरच्छे ।
 यत्सामिञ्जन्ति पूर्य्य हविर्भिरा बन्धुरेव तस्थतुर्दुरोणे ॥३॥
 मित्रश्च तुभ्यं वरुणः सहस्वाग्ने विश्वे मरुतः सुस्रमर्चन् ।
 यच्छोचिषा सहसम्पुत्र तिष्ठा अभि क्षितीः प्रथयन्त्सूर्यो नृन् ॥४॥
 वयं ते अय ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
 यजिष्ठेन मनसा यक्षि देवानस्त्रेधता मन्मना विप्रो अग्ने ॥५॥

áyāmi te námatūktim

jushasva rítāvas túbhyam cétate sahasvah | vidvāñ ā vakshi
 vidúsho ní shatsi-mádhyā ā barhír ūtāye yajatra || 2 || drá-
 vatām ta ushásā vājáyanti ágne vátasya pathyābhir ácha |
 yát sīm añjānti pūrvyām havírbhir ā vandbhúreva tasthatur
 duroṇé || 3 || mitráś ca túbhyam varuṇaḥ sahasvó 'gne
 víśve marútaḥ sumnám arcān | yāc chocíshā sahasas putra
 tísthā abhí kshitiḥ pratháyan sūryo nṛīn || 4 || vayām te
 adyá rarimā hí kāmam uttānāhastā námasopasádyā | yáji-
 shthēna mánasā yakshi devān áśredhatā mánmanā vípro
 agne || 5 ||

त्वद्धि पुत्र सहसो वि पूर्वीर्देवस्य यन्त्युतयो वि वाजाः ।
 त्वं देहि सहस्रिणं रयिं नोऽद्रोघेण वचसा सत्यमग्ने ॥६॥
 तुभ्यं दक्ष कविक्रतो यानीमा देव मतीसो अप्तरे अकर्म ।
 त्वं विश्वस्य सुरथस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥७॥

tvád dhí putra sahaso ví pūrvír devásya yánty
 ūtāyo ví vājāḥ | tvām dehi sahasrīṇam rayīm no 'droghéna
 vācasā satyām agne || 6 || túbhyam daksha kavikrato yā-
 nimā déva mártāso adhvaré ákarma | tvām víśvasya surá-
 thasya bodhi sárvaṁ tād agne amṛita svadehá || 7 ||

To you, O adorable Lord, the sustainer of eternal laws, I offer my reverential salutations. O possessor of strength, expounder of ceremony, may you accept them; and wise as you are, may you bring men of wisdom here. O pious one, may you enshrine hearts of devotees for protection. 2 .

May the food-bestowing evenings and dawns hasten towards you, O adorable Lord, come on a chariot moving as if on the paths of wind. The priests worship you at these hours as usual with offerings. May the evenings and dawns come united like a yoke to stay in our dwellings. 3

O vigorous adorable Lord, all Nature's bounties, such as the sun, ocean and space-winds offer their praises to you, O the source of strength, you stand like the sun shedding lustre on man-kind. 4

With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise lord, honour Nature's bounties with great affection and unwearied appreciation. 5

From you, verily, O source of strength, many and various benefactions and various kinds of food devolve upon the devout worshipper. May you grant us, O adorable Lord, infinite wealth and a children observant of truth and with speech devoid of guile. 6

O mighty, omniscient, radiant adorable Lord, these offerings, which we mortals present to you in our worship are for you. May you, O immortal Lord, cherish and bless everyone who is worthily virtuous. 7

(१५.) पञ्चदशं मूलम्

(१-७) मत्तवन्त्याम्य मूलस्य कान्य उक्तील ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ वि पार्जसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
 सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥१॥
 त्वं नो अस्या उपसो व्युष्टो त्वं सुर उदिते बोधि गोपाः ।
 जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वां मुजात ॥२॥
 त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि ।
 वसो नेषि च पर्वि चात्यंहः कृधी नो गय उशिजो यविष्ठ ॥३॥

15.

Vī pájasā prithúna śośucāno bādhasva dvishó raksháso
 amīvāḥ | suśarmano bṛihatāḥ śarmani syām agnér ahám
 suhávasya pránītau || 1 || tvám no asyā ushásó vyúshṭau
 tvám súra údite bodhi gopāḥ | jánmeva nítīyam tánayam
 jushasva stómam me agne tanvā sujāta || 2 || tvám nṛcá-
 kshā vṛishabbhānu pūrvīḥ kṛishṇāsv agne arushó ví bhāhi |
 vāso néshi ca pārshi cáty ánbhaḥ kṛidhí no rāyá us̥jjo
 yavishṭha || 3 ||

अषाळ्हो अग्ने वृषभो दिदीहि पुरो विश्वाः सौभगा संजिगीवात् ।
 यज्ञस्य नेता प्रथमस्य पायोजार्तवेदो बृहतः सुप्रणीते ॥१॥
 अचिद्ध्रा शर्म जरितः पुरुषि देवाँ अच्छा दीद्यानः सुमेधाः ।
 रथो न सस्त्रिभिर्वधि वाजमग्ने त्वं रोदसी नः सुमेके ॥५॥

áshālho agne vṛishabhó didihi púro vísvāḥ
 saúbhagā samjigiván | yajñásya netá prathamásya pāyór
 jātavedo bṛihatāḥ supraṇīte || 4 || áchidrā śarma jaritaḥ pu-
 rūṇi devāñ áchā dídyānaḥ sumedhāḥ | rátho ná sásnir abhí
 vakshi vájam ágne tvám ródasi naḥ suméke || 5 ||

Resplendent with your wide extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. 1

May you become our protector whilst now the morn is breaking and may you be a guardian when the sun has mounted high up. O Lord, manifested by your radiance, may you be pleased with my constant prayer as a father with his son. 2

O adorable Lord, the showerer of benefits, beholder of men, radiant even amidst darkness, may you shine with abundant glow as usual. O bestowerer of comforts, lead us on righteous paths and keep us away from evils. May you, ever-young, fulfil our aspirations for prosperity. 3

O adorable Lord, mighty and showerer of benefits, may you brighten all the strongholds of the virtuous and their fortunes. O omniscient Lord, you are the foremost guide of the benevolent noble deeds. 4

You are endowed with sharp intelligence and radiance, and are the invoker of Nature's bounties. May you bring many faultless shelters and convey to them our homage as a chariot carries the food. May you illuminate the beautiful heaven and earth. 5

प्र पीपय वृषभ जिन्व वाजानभे त्वं रोदसी नः सुदोघे ।
 देवेभिर्देव सुरुचा रुचानो मा नो मर्तस्य दुर्मतिः परि घात ॥६॥
 इक्षामभे पुरुदंसं सति गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सूनुस्तनयो विजावाभे सा ते सुमनिर्भूत्वस्मे ॥७॥ *

prá pī-

paya vṛishabha jínva vājān āgne tvám ródasī naḥ sudóghē |
 devébhir deva surúcā rucānó mā no mártasya durmatīḥ
 pári shthāt || 6 || ilām agne — || 7 ||

(१६) षोडशं सूक्तम्

(१-६) पञ्चम्यास्य मृतस्य कान्य उन्मील कपिः । अग्निर्देवता । प्रगायः (विषमचां वृत्तनी ।
 ममचां मनोबुद्धनी) छन्दः ॥

॥१६॥

अयमग्निः सुवीर्यस्येशे महः सौभगस्य ।
 राय ईशे स्वपत्यस्य गोमते ईशे वृत्रहथानाम् ॥१॥
 इमं नरो मरुतः सश्रता वृधं यस्मिन्नायः शेवृधामः ।
 अभि ये सन्ति पृतनासु दृढ्यो विश्वाहा शत्रुमादुभुः ॥२॥
 स त्वं नो गयः शिश्रीहि मीढो अग्ने सुवीर्यस्य ।
 नुविद्युन् वषिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥३॥

16.

Ayám agnīḥ suvīryasyēṣe mahāḥ saūbhagasya | rāyá
 iṣe svapatyáśya gómata iṣe vṛitraháthānām || 1 || imám
 naro marutaḥ saścatā vṛidham yásmin rāyaḥ śevṛidhāsaḥ |
 abhí yé sánti pṛitanāsu dūḍhyò viśvāhā śátrum ādabhúḥ
 || 2 || sá tvám no rāyāḥ śiśīhi mīḍhvo agne suvīryasya |
 túvidyumna vārshishṭhasya prajāvato 'nanīvāśya śushmí-
 naḥ || 3 ||

O mighty fire-divine, be propitious and grant us food full of nutrition and make heaven and earth yield milk for us. May you, O Lord, shine with divine radiance. Let not the ill will of any mortal prevail against us. 6

O adorable Lord, may you grant to the offerer of oblations, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 7

16

This adorable God is the lord of heroic strength and of great good fortune. He is the lord of wealth, comprising progeny and cattle; he commands the forces which repel evils. 1

O vital principles, you always associate with the adorable Lord for glory, in whom is stored wisdom contributing to bliss. You always overpower the wickedness in struggles and everyday humble evil-hearted adversaries. 2

O opulent glorious adorable Lord, showerer of benefits, may you enrich us with riches, comprising vigour, numerous progeny, health and happiness. 3

चक्रि॒र्यो वि॒श्वा भुव॑नाभि सा॒सहि॒श्चक्रि॑र्दे॒वेष्वा दु॒वः ।
 आ दे॒वेषु॑ यत॑त आ सु॒वीर्य॑ आ शंस॑ उ॒त नृ॒णाम् ॥४॥
 मा नो॑ अ॒ग्नेऽम॑तये मावी॒रता॑यै री॒रधः॑ ।
 मा॒गोता॑यै सह॒सस्प॑त्र मा नि॒देऽप॒ द्वेषा॑स्या कृ॒धि ॥५॥
 श॒ग्धि वा॒जस्य॑ सु॒भग प्र॒जाव॑तोऽ॒ग्ने बृ॒हतो॑ अ॒ध्वरे॑ ।
 सं रा॒या भू॒यसा॑ सृ॒ज म॒योभु॒ना तुर्वि॑द्यु॒म्न यश॑स्वता ॥६॥

cákrir yó víśvā bhūvanābhi sāsaḥiś cákrir de-
 vēshv ā dūvaḥ | ā devēshu yātata ā suvīrya ā śaṁsa utā
 nṛiṇām || 4 || mā no agné 'mataye māvīratayai rīradhaḥ |
 māgótāyai sahasas putra mā nidé 'pa dvēśāṁsy ā kṛidhi
 || 5 || śagdhī vājasya subhaga prajāvató 'gne bṛiható
 adhvaré | sām rāyā bhūyasā sṛja mayobhūna tūvidyumna
 yāśasvatā || 6 ||

(१७) समदशां सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वैष्णमिवः क्त ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१७॥ समि॒ध्यमा॑नः प्रथ॒मानु॑ धर्मा॒ सम॑क्तुभि॒रज्य॑ते वि॒श्ववारः॑ ।
 शोचि॒ष्केशो॑ घृ॒तनि॑र्णिकपा॒वकः॑ सु॒यज्ञो॑ अ॒भिर्य॑जथा॒य दे॒वान् ॥१॥
 यथा॒यजो॑ हो॒त्रम॑ग्ने पृथि॒व्या यथा॑ दि॒वो जा॑तवे॒दभिक्षि॑त्वान् ।
 ए॒वाने॑न ह॒विषा॑ यक्षि॒ देवान्म॑नु॒ष्वद्य॑ज्ञं प्र ति॒रेम॑म॒द्य ॥२॥

17.

Samidhyānānaḥ prathamānu dhārmā sām aktūbhir
 ajyate visvāvāraḥ | śociśkēśo ghṛitānirṇik pāvakaḥ suyajñó
 agnir yajāthāya devān || 1 || yāthāyajo hotrām agne pṛithivyā
 yāthā divó jātavedaḥ ekitvān | evānēna havīṣhā yakshi de-
 vān manushvād yajñām prā tiremām adyā || 2 ||

He, who is the creator, pervades all worlds; He the enduring maker, conveys our offerings to Nature's bounties. He is present with the devout worshippers and amidst the heroism and devotion of men. 4

May you not consign us, O adorable Lord, to malignity or to the absence of posterity; nor, O source of strength, to the sensuousness nor to slander. May you drive away all animosities. 5

O auspicious adorable Lord, bestow upon us at the time of our ceremony, food or any enjoyment which may lead to happiness and glory. 6

17

The sacrificial fire, the purifier, the one whose hair is flame, when duly first kindled and worshipped at the altar becomes the object of adoration by all. He is sprinkled with butter, so that He may convey our oblations to Nature's bounties. 1

O omnipresent fire, just as you have been providing nutrient offerings to the earth and just as you have been doing it from time immemorial, in the same manner provide these to Nature's bounties. May you lead our sacred ceremonies to success today as you have been doing all the years. 2

त्रीण्यायूषि तवं जातवेदस्तिष्ठ आजानीरुषसंसे अग्ने ।
 ताभिर्देवानामवो यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥
 अग्निं सुदीतिं सुदृशं गृणन्तो नमस्यामस्त्वेभ्य जातवेदः ।
 त्वां द्रुतमरतिं हव्यवाहं देवा अकृष्वन्नमृतस्य नाभिम् ॥४॥
 यस्त्वद्धोता पूर्वी अग्ने यजीयान्द्रिता च सत्ता स्वधया च शंभुः ।
 तस्यानु धर्मं प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीती ॥५॥

trīṇy

āyūnshi tāva jātavedas tistrā ajānur uśhasas te agne | tā-
 bhir devānām āvo yakshi vidvān āthā bhava yajamānaya
 śam yōh || 3 || agniṁ sudītiṁ sudṛiṣaṁ grṇānto namasyā-
 mas tvēdyam jātavedaḥ | tvām drūtam aratiṁ havyavāhaṁ
 devā akṛiṣvann amṛitasya nābhim || 4 || yās tvād dhōta
 pūrvo agne yājīyān dvitā ca sātta svadhāya ca śambhūḥ
 tāsyānu dhārma prā yaja cikitvō 'tha no dha adhvaram
 devāvitan || 5 ||

(१८) भट्टवशां सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य वैश्वामित्रः कृतः क्रतिः । अग्निर्देवता । चिदुप् छन्दः ॥

॥१८॥ भवां नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
 पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्देहतादराती ॥१॥
 तपो ष्वग्ने अन्तरौ अमित्रान्तपा शंसमररुषः परस्य ।
 तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः ॥२॥

18.

Bhāvā no agne sumāna ūpetau sākheva sākhye pitāreva
 sādhub | purudrūho hī kshitāyo jānānāṁ prāti pratiçīr da-
 hatād āratih || 1 || tāpo shv āgne āntarāu amitrān tāpā
 śaṁsam āraruṣaḥ pārasya | tāpo vaso cikitānō acittān vī
 te tiṣṭhāntam ajāra ayāsaḥ || 2 ||

O omnipresent fire, yours are three forms of manifestation; and three are your forms born of (seasonal) dawns. May you in these various forms convey our homage to Nature's bounties and willingly be the bestower of happiness on the institutor of this worship. 3

O omnipresent fire, the centre of ambrosia, we venerate you; you are glorified with brilliance and beauty and are worthy of adoration. Nature's bounties have made you their messenger, the disinterested leader of oblations for the environments. 4

That priest who is the presenter of oblations is most diligent offerer of worship. He is seated with sacrificial food in two places (at the altar) and is the source of happiness. May you, O fire, cognizant of our devotion, officiate in accordance with tradition and thus render our rituals acceptable to Nature's bounties. 5

18

Be kind to us when we approach you, O adorable God. May you be the fulfiller of our aspirations like a friend to a friend, or like parents to their child. Since men are great oppressors of men, may you consume the adversaries who are against us. 1

Burn up thoroughly, O adorable God, our assailing enemies who are near us. Reject the course of infidels, who do not worship. May you, O granter of comforts, cognizant of sacred works, destroy the foolish, so that your undecaying, all-pervading virtues may ever prevail. 2

इध्मेना॒ग्निं इच्छ॑मानो घृ॒तेन जु॒होमि॑ ह॒व्यं तर॑से बला॒य ।
 याव॑दी॒शे ब्रह्म॑णा वन्द॒मान इ॒मा धियं॑ शत॒सेया॒य दे॒वीम् ॥३॥
 उच्छो॑चिषा॒ सह॑स॒स्पुत्र॒ स्तुतो॑ बृ॒हद॒यः श॑शमा॒नेषु॑ धेहि ।
 रेव॑द॒ग्ने वि॒श्वामि॑त्रेषु शं यो॒र्मर्मू॒ष्मा ते त॒न्वं भू॑रि कृ॒त्वः ॥४॥
 कृ॒धि रत्नं॑ सु॒सनि॑त॒र्धना॒नां स घे॑द॒ग्ने भव॑सि यत्समि॒द्धः ।
 स्तो॒तुर्दु॑रो॒णे सु॒भग॑स्य रे॒वत्सू॒त्रा क॑र॒न्ना दधि॑षे व॒पूषि॑ ॥५॥

idhménāgna ichámāno
 ghṛiténa juhómi havyám tárase bálāya | yávad íše bráh-
 manā vāndamāna imám dhíyam śataséyāya devím || 3 || úc-
 chośīsha sahasas putra stutó bṛihád váyah śasamānéshu
 dheti | revád agne viśvāmitreshu śám yór marmūṣmā te
 tanvām bhūri kṛtvah || 4 || kṛidhí rātnam susanitar dhánā-
 nām sá ghéd agne bhavasi yát sámiddhah | stotúr duroṇé
 subhágasya revát śṛiprá karāsnā dadhishe vápūnshi || 5 ||

(१९) एकोनविंश सूक्तम्

(१-५) पञ्चर्चम्यास्य सूक्तस्य कौशिको गायी ऋषिः । अग्निदेवता । विष्णु छन्दः ॥

॥ १९ ॥ अ॒ग्निं हो॒तारं॑ प्र वृ॒णे मि॒येधे॑ गृ॒त्सं क॒विं वि॒श्ववि॒दुम॑मूरम् ।
 स नो॑ यक्ष॒देव॑ता॒ता य॒जीया॒त्राये॑ वा॒जाय॑ वन॒ते म॒घानि॑ ॥१॥
 प्र ते॑ अ॒ग्ने ह॒विष्म॑तीमि॒य॒र्म्य॒च्छा मु॒द्युन्मां॑ रा॒तिनीं॑ घृ॒ताची॑म् ।
 प्र॒दक्षि॑णि॒देव॑ता॒तिमु॒राणः॑ सं रा॒निभि॑र्वसुभि॒र्यज्ञ॑म॒श्रेत् ॥२॥

19.

Agním hótaram prá vṛṇe miyéḍhe grītsam kavim vi-
 śvavidam āmuram | sá no yakshad devátatā yājīyān rāyé
 vājāya vanate maghāni || 1 || prá te agne havishmatīm
 iyam y ácha sudyumnām ratínīm ghṛitácīm | pradakshiníd
 devátātim uraṇáh sám rātībhīr vásubhīr yajñām aśret || 2 ||

Desirous of wealth and overwhelming might, I offer you, O adorable Lord, my dedicated actions further enlivened by devotion, and supported by knowledge. Praising you with sacred hymns, as much as I can, I propitiate you, that you may render this praise resplendent with infinite treasure. 3

Rise up with your glow, O adorable Lord, the source of strength, when praised in hymns, and give abundant vitality, in rest and stir; to them who belong to the universal kinships, and who toil to serve you. May you grant them exemption from sickness and danger. 4

O adorable God, liberal donor of riches, bestow upon us the most precious of treasures, for such you do when served well. You promptly bestow riches on your fortunate devotees, with your arms extended to them. 5

19

I have the honour to invoke the adorable Lord to be our guide in the fire-ceremony. He is most wise, all-knowing and infallible. In our worship, may He, the adorable one, transfer our homage to divine powers, and accept our precious offerings for wealth and nourishment. 1

O adorable Lord, in your honour in this fire ritual, I lift the ladle, full of offerings, shining with brilliance and food. May you, propitiated by the presented offerings, sanctify this sacrificial ritual by your circumambulation. 2

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
 अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुनयश्च वसवः ॥३॥
 भूरीणि हि त्वे दधिरे अनीकाम् देवस्य यज्यवो जनांसः ।
 स आ वह देवतातिं यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥४॥
 यत्वा होतारमनर्जन्मियेधे निषादयन्तो यजथाय देवाः ।
 स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥५॥

sá téjīyasaś mānasaś tvóta uta śiksha svapatyaśya śikshóh
 āgne rāyó nṛitamasya prābhūtan bhūyāma te susṭutāyaś
 ca vāsavaḥ ॥ 3 ॥ bhūríṇi hí tvé dadhiré ánikāgne devāśya
 yājyavo jānasaḥ । sá ā vaha devátatiṁ yaviṣṭha śārdho
 yád adyá divyám yajasi ॥ 4 ॥ yát tva hótāram anājan mi-
 yédhe nishadáyanto yajáthāya deváh । sá tvám no agne
 'vitéhā bodhy ádhi śrávañsi dhehi nas tanúshu ॥ 5 ॥

(२०) विंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य कौशिको गायत्री ऋषिः । (१, ५) प्रथमापञ्चम्योर्ऋचोर्विधे देवाः,

(२-४) द्वितीयादितृचस्य ऋग्भिर्देवताः । त्रिष्टुप् छन्दः ॥

॥२०॥ अमिमुषसमश्विना दधिक्रां व्युष्टिषु हवते वह्निरुक्थैः ।
 सुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥१॥
 अग्ने त्री ते वाजिना त्री षधस्था तिस्रस्ते जिह्वा ऋतजात पूर्वाः ।
 तिस्र उ ते तन्वो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥२॥

20.

Agníni ushásam aśvína dadhikráṇi vyūṣṭīṣhu havate
 váhnir ukthaiḥ । sujyótisho naḥ śṛiṇvantu deváh sajóshaso
 adhvarám vāvaśānāḥ ॥ 1 ॥ āgne trī te vājīnā trī shadhásthā
 tistrás te jihvá řitajāta pūrvāḥ । tistrá u te tanvò devávātās
 tábhir naḥ pāhi gíro áprayuchan ॥ 2 ॥

O adorable Lord, the person who has the privilege of your protection becomes endowed with a most luminous mind; may you bestow upon him excellent progeny. As you are a very liberal dispenser of riches and a superb leader, may we ever remain under your guidance and glorify you for wealth and prosperity. 3

O resplendent fire-divine, the worshippers have set on you full many a brilliant flame. O ever-young Lord, may you invoke all Nature's bounties here today, and inspire them for effulgence. 4

O fire-divine, in as much as enlightened devotees, attending the ceremony, annoint you as their invoking priest, may you be our protector on this occasion and grant abundant food to our descendants. 5

20

The leading priest invokes with praises at the break of morn, the divine fire, the dawn, the twin pair of divine powers, and the divine gravitational forces. May the resplendent divinities, cherisher of sacred works, hear our invocation with common consent. 1

O divine fire, enkindled through eternal laws, three are your viands and three are the abiding places, three are your tongues, three are your forms, which the divine powers delight in. May you with unceasing care be propitious to our praise. 2

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।
 याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संधुः पृष्ठबन्धो ॥३॥
 अग्निर्नेता भग इव क्षितीनां दैवीनां देव ऋतुपा ऋतावा ।
 स वृत्रहा सनयो विश्ववेदाः पर्षद्विश्वाति दुरिता गृणन्तम् ॥४॥
 दुधिक्राममिषुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
 अश्विना मित्रावरुणा भगं च वसुद्रौ आदित्यौ इह हुवे ॥५॥

agne bhūrīṇi tāva
 jātavedo déva svadhāvo 'mrītasya nāma | yāś ca māyā mā-
 yīnām viṣvaminva tvé pūrvīḥ saṁdadhūḥ priṣṭabandho
 || 3 || agnīr netā bhāga iva kṣhitīnām daivīnām deva ṛitupā
 ṛitāvā | sā vṛtrahā sanāyo viṣvāvedāḥ pārśhad viśvāti du-
 ritā gṛṇāntam || 4 || dadhikrām agnīm ushāsam ca devīm
 bṛhaspātiṁ savitāraṁ ca devām | aśvinā mitrāvāruṇā bhā-
 gam ca vāsūn rudrāñ ādityāñ ihā huve || 5 ||

(२१) एकविंशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य कौशिको गायत्री ऋषिः । अग्निर्देवता । (१) प्रथमर्चस्त्रिष्टुप्, (२-५) इदताया
 तृतीययोरनुष्टुप्, (४) चतुर्थ्या विराड्छप्, (५) पञ्चम्याश्च मनोऽवृत्तौ छन्दोऽसि ॥

॥२१॥ इमं नो यज्ञममृतेषु धेहीमा हुव्या जातवेदो जुषस्व ।
 स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान् प्रथमो निषद्य ॥१॥
 घृतवन्तः पावक ते स्तोकाः श्रोतान्ति मेदसः ।
 स्वधर्मन्देववीतये श्रेष्ठं नो धेहि वार्यम् ॥२॥

21.

Imām no yajñām amṛiteshu dīhehīmā havyā jātavedo
 jushasva | stokānām agne médaso ghṛitāsya hótah praśana
 prathamó nishádyā || 1 || ghṛitāvantaḥ pāvaka te stokā
 ścotanti médasaḥ | svádharman devāvītaye śrēṣṭham no
 dbehi vāryam || 2 ||

O adorable Lord, omniscient and divine, many are the names you bear. O fulfiller of all aspirations, accomplisher of prayers, you are very well acquainted with the delusive practices of charmers, used against the enlightened ones. 3

The fire-divine is the guide of devout men, as the sun is the regulator of seasons. May He, the observer of truth, the destroyer of evil forces, the ancient, and the omniscient, convey His devotees safe over all troubles. 4

I invoke here the divine gravitational forces, the fire-divine, the dawn, the lord of vast universe, the divine creator, the twin faculties of mind and body, the lord of the luminous world and the cosmic ocean, and the master of riches and comforts, as also the provider of all dwellings, the cosmic vital principles and radiant rays of the sun to help us in our sacred works. 5

21

May you convey our devotional worship, O omniscient Lord, to the immortals and be pleased with our offerings. O adorable Lord, ever-enshrined in our hearts, may you gladly accept our humble homage of love and devotion. 1

The dedication full of love is offered to you, O adorable Lord, the purifier, and the ordainer for the enlightenment of pious devotees. May you grant us excellent affluence. 2

तुभ्यं स्तोका घृतश्रुतोऽग्ने विप्राय सन्त्य ।

ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥

तुभ्यं श्रोतन्त्यध्रिगो शचीवः स्तोकासोऽग्ने मेदसो घृतस्य ।

कविशस्तो बृहता भानुनागा हव्या जुषम्य मेधिः ॥४॥

ओजिष्ठं ते मध्यतो मेदु उद्धृतं प्र ते वयं ददामहे ।

श्रोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान्देवशो विहि ॥५॥

túbhyam stokā ghṛitaśrutó 'gne víprāya
santya | řishiḥ řrészthah sám idhyase yajñásya prāvitā
bhava || 3 || túbhyam ścotanty adhrigo śacīva stokāso agne
médaso ghṛitāsya | kaviśastó bṛihatā bhānúnāgā havyā ju-
shasva medhira || 4 || ójishtham te madhyató méda údhrī-
tam prá te vayam dadāmahe | ścotanti te vaso stokā ádhi
tvací prāti tán devasó vihi || 5 ||

(२२) द्वाविंशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य कौशिको गायी ऋषिः । (१-३, ५) प्रथमादितृचम्य पञ्चम्या ऋचश्चाग्निः ।

(४) चतुर्व्याश्च पुरीष्या अग्नयो देवताः । (१-३, ५) प्रथमादितृचम्य पञ्चम्याः ऋचश्च

त्रिष्टुप्, (४) चतुर्व्याश्चानुष्टुप् छन्दसी ॥

॥२२॥

अयं सो अग्नेर्यस्मिन्तोममिन्द्रः सुतं दधे जठरे वावयानः ।

सहस्रिणं वाजमत्यं न ससिं ससवान्सन्तस्तूयसे जातवेदः ॥१॥

अग्ने यत्ते द्विवि वर्चः पृथिव्या यदोषधीष्वप्स्य्या यजत्र ।

येनान्तरिक्षमुर्वीततन्ध त्वेषः स भानुरर्णवो नृचक्षः ॥२॥

22.

Ayam só agnir yásmín sómanā índrah sutāṃ dadhé
jathāre vāvaśanāḥ | sahasrīṇam vājam átyam ná śáptim sa-
savān sán stūyase jatavedaḥ || 1 || ágne yát te diví várcaḥ
pṛithivyām yád óshadhīshv apsv ā yajatra | yénāntáriksham
urv ātatántha tveshāḥ sá bhānúr arṇavó nṛicákshāḥ || 2 ||

The humble homage, full of love and dedication, is offered to you, O all-wise adorable Lord. You are kindled like sacred fire, as you are the best of seers. May you be the protector of our sacred acts. 3

The humble offerings full of love and dedication are presented to you, O irrepressible and powerful Lord. Therefore, praised by sages, come with great splendour, O all-wise Lord, and be pleased with our offerings. 4

We present to you the most intense love from the deepest core of our heart. O bestower of comforts, may our love touch your compassion and may you convey our devotion to your Nature's bounties in appropriate manner. 5

22

This is that universal fire-divine in whom the resplendent sun pours out its loving homage for its own benefit. You are praised by us, O omnipresent divine fire, enjoying the oblation of many sorts like a rapid courser (enjoying many pleasures in battle). 1

O adorable universal fire-divine, your splendour is visible in heaven and earth, in the plants and in water; your glory over-spreads the vast mid region, with shine and effulgence of an ocean overlooking men. 2

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्ण्या ये ।
 या रौचने परस्तात्सूर्यस्य याश्चावस्तादुपनिष्ठन्त आपः ॥३॥
 पुरिष्यासो अग्नयः प्रावृणेभिः सजोषसः ।
 जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥४॥
 इलामग्ने पुरुदंसै सनि गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सृनुस्तनयो विजावाम्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

agne divó arṇam áchā jigāsy áchā devāṁ ūcishe dhíshṇya
 yé | yā rocané parástāt sūryasya yāś cāvástād upatíshṭhaṇta
 āpaḥ ॥ 3 ॥ purishyāso agnāyaḥ prāvṛṇébhiḥ sajóshasaḥ | ju-
 shántāṁ yajñām adruho 'namivā ísho mahíḥ ॥ 4 ॥ ilām
 agne — ॥ 5 ॥

(२३) यजोर्जिग सक्तम्

(१-५) पञ्चम्यास्य सक्तम् भाग्नौ देवश्रवोदिवतातादृषी । अग्निर्देवता । (१-२, ४-५) प्रयमा-

द्वितीययाऽर्चिश्चतुर्थं पञ्चम्योश्च त्रिदृष, (३) तृतीयायाश्च सनोऽद्रुहती छन्दसी ॥

॥२३॥

निर्मथितः सुधित आ राधस्थे युवा कविरध्वस्य प्रणेता ।
 जूर्यत्स्वग्रजरो वनेष्वत्रा दधे अमृतं जानवेदाः ॥१॥
 अमन्थिष्ठां भारता रेवदग्निं देवश्रवा देववातः सुदक्षम् ।
 अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु यन् ॥२॥

23.

Nirmathitah súdhita á sadhásthe yúvā kavír adhvará-
 sya pranetá | júrýatsv agnír ajáro vāneshv átrā dadhe
 amṛítam jātávedāḥ ॥ 1 ॥ ámanthisṭhām bháratā revád agnīm
 deváśravā devávātaḥ sudáksham | ágne ví pasya bṛihatábhí
 ráyóśhām no netá bhavatād ánu dyūn ॥ 2 ॥

You move, O universal fire, to the vapour in heaven. You integrate the activities who are the vital airs of the body. You animate the waters in the bright region above the sun, as well as those that are in the firmament beneath. 3

May the universal fire-divine, benign and protective, variously manifested in combinations, cherish our noble benevolent deeds and grant us abundant food, free from disease and malice. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

23

Properly kindled and established in the altar (of hearts), this youthful, ageless, divine fire, becomes promotor of beneficial sacred deeds. May this imperishable divine light, blaring amidst consuming forests of delusions grant us here immortalizing elixir. 1

The enlightened sages, gifted to hear divine message, and divinely inspired, churn the powerful and bliss-bestowing divine fire. May you, O adorable Lord, lead us to the vast riches and nourishment day after day. 2

दश क्षिपः पुर्य सीमजीजनत्सुजात मातृषु प्रियम् ।
 अग्निं स्तुहि दैवयानं दैवश्रवो यो जनानामसद्वशी ॥३॥
 नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम ।
 हृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥४॥
 इळामग्ने पुरुदसं सनिं गोः शश्वत्तमं हवमानाय साध ।
 स्यान्नः सृनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वग्ने ॥५॥

dāśa kshīpaḥ
 purvyām sim ajjanan sūjatam mātṛiṣhu priyām ! agnīm
 stuhi daiyavatām devaśravo yó jánanam ásad vaśi || 3 || ní
 tva dadhe vára á prithivyā ilāyas padé sudinatvé áhnām |
 dṛiṣhādvatyam mánusha apayāyam sárasvatyām revád agne
 didihi || 4 || ilām agne -- || 5 ||

(२४) चतुर्विंश सूक्तम्

(१-५) पञ्चर्चन्यास्य सुक्तस्य गायिनो विश्वामित्र ऋषिः । अग्निर्देवता । (१) प्रथमर्चोऽनुष्टुप्,

(२-५) द्वितीयादिचतसृणाञ्च गायत्री छन्दसी ॥

॥२४॥ अग्ने सहस्र पृतना अभिमातीरपांस्य । दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहमे ॥१॥
 अग्ने इळा समिध्यसे वीतिहोत्रे अमर्त्यः । जुषस्व सू नो अध्वरम् ॥२॥
 अग्ने द्युम्नेन जागृवे सहसः सन्वाहुत । एदं बर्हिः संदो मम ॥३॥

24.

Ágne sáhasva prítanā abhímātīr ápāsyā | dushtāras tā-
 rann árātīr váreṇo dhā yajñāvāhase || 1 || ágna ilā sām
 idhyase vītíhotro ámartyaḥ | jushásva sū no adhvarám
 || 2 || ágne dyumnéna jāgrīve sáhasaḥ sūnav āhuta | édām
 barhīḥ sado máma || 3 ||

Ten fingers (ten senses) generate this inner fire. O sages gifted to hear divine message, may you adore this divinely inspired fire, which is the benefactor of mankind. 3

I establish you, O divine inner fire, on the excellent altar of the earth, on an auspicious day of days; may you, O inner fire, shine gloriously in the voice of such men as speak with hard conviction and are possessed of life-giving message and as are endowed with the words of wisdom. 4

O adorable Lord, may you grant to the offerer of oblation, such earth as is the giver of cattle and is useful in our sacred ceremonies and is of long endure. May you bless us with sons and grandsons and may your favour be productive of good unto us. 5

24

Repel, O adorable Lord, hostile evil forces; drive away adversaries. O invincible, foe-surpassing, conquer formidable forces and give splendour to the institutor of worship. 1

O adorable Lord, you are immortal and lover of devotional offerings, and kindled by divine wisdom. May you accept our homage with joy. 2

O ever-vigilant, source of strength, adorable Lord, may you be with us when invoked and dwell in our heart with your full glory. 3

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः । यज्ञेषु य उ चायवः ॥४॥
अग्ने दा दाशुषे रयिं वीरवन्तं परीणसम् । शिशिहि नः सनुमतः ॥५॥

ágne víśvebhir agníbhir devébhir
mahayā girah | yajñēshu yā u cāyavah || 4 || ágne dá dá-
śúshe rayim vīrāvantam páriṇasam | śiśihī nah sunumātah
|| 5 ||

(२५) पञ्चविंशं सूक्तम्

(१-५) पञ्चर्चम्याम्य मृत्तम्य गायिनो विश्वामित्र ऋषिः । (१-३, ५) ५ ऋग्विद्वत्स्य पञ्चम्या ऋचश्चाग्निः
(५) चतुर्ध्याधेन्द्राग्नी देवते । विराट् इन्द्रः ॥

॥२५॥

अग्ने दिवः सूनुरग्निं प्रचेतास्तनां पृथिव्या उत विश्ववेदाः ।
ऋधग्देवाँ इह यजा चिकित्वः ॥१॥
अग्निः संनोति वीर्याणि विद्वान्संनोति वाजममृताय भूषन् ।
स नो देवाँ एह वहा पुरुक्षो ॥२॥
अग्निर्वापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।
क्षयन्वाजैः पुरुश्चन्द्रो नमोभिः ॥३॥
अम् इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥४॥

25.

Ágne divāḥ sūnúr asi prācetās tanā prithivyā utā vi-
śvāvedāḥ | rīdhag devāñ ihā yajā cikitvah || 1 || agnīḥ sa-
noti vīryāṇi vidvān sanóti vājam amṛitāya bhūshan | sā
no devāñ éhā vahā puruksho || 2 || agnir dyāvāprithivī vi-
śvājanyc ā bhāti devī amṛite amūrah | kshāyan vājaih pu-
ruścandró námobhiḥ || 3 || ágna índraḥ ca dāśúsho duroṇé
sutāvato yajñām ihópa yātam | amardhantā somapéyāya
devā || 4 ||

O adorable God, may you with all the divine fires, energy in various forms exalt the praises of those who worship you with full dedication. 4

O adorable Lord, grant abundant wealth and brave children to the dedicated brave devotee. Make us prosperous and father of brave progeny. 5

25

O adorable God, you are omniscient, discriminator of actions and the source of all divine as well as earthly treasures. May you, who knows everything, inspire Nature's bounties particularly on this occasion. 1

The all-wise adorable Lord, bestows faculties (securing prosperity and descendents), adorning (the world with lustre) he provides strength for immortality, may he, the Lord of all nourishment inspire Nature's bounties to come hither. 2

The adorable Lord, the infallible, is the granter of dwelling; He is brilliant and illuminates the divine immortal sources of everything,—the heaven and earth—through his vigour and wisdom. 3

O adorable Lord, may you and the resplendent sun, while protecting our noble deeds, come to the place of worship in the dwelling of the offerer of homage to share the spiritual joy. 4

अग्ने अ॒पां समि॑ध्यसे दुरो॒णे नित्यः॑ स॒नो सहस्रो॑ जा॒तवेदः॑ ।

स॒धस्था॑नि मु॒हय॑मान ऊ॒ती ॥५॥

ágne apám sám idhyase duroné nityah sūno sa-
haso jātavedah | sadhāsthāni mahāyamana ūtī || 5 ||

(२६) षड्विंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य (१-६, ८-९) प्रथमनृचद्वयस्याष्टमीनवम्योर्कचोश्च गार्गिनो विश्वामित्रः,

(७) सप्तम्याश्च ब्रह्म ऋषी । (१-३) प्रथमादितृचस्य वैश्वानरोऽग्निः, (४-६) चतुर्थ्यादितृचस्य मातृतोऽग्निः,

(७-८) सप्तम्यष्टम्योर्कचोरग्निः परं ब्रह्म वा, (९) नवम्याश्च विश्वामित्रोपाध्यायो देवताः ।

(१-६) प्रथमनृचद्वयस्य जगती, (७-९) तृतीयनृचस्य च त्रिष्टुप् छन्दसी ॥

॥२६॥

वैश्वान॑रं मन॑साग्निं नि॒चार॑या ह॒विष्म॑न्तो अनु॒ष॑त्यं स्व॒र्विद॑म् ।

सु॒दानुं॑ दे॒वं र॑थि॒रं व॑सू॒यवो॑ गी॒र्भी र॑ण्वं कु॒शिका॑सो ह॒वाम॑हे ॥१॥

तं शु॒भ्रम॑ग्निमव॑से ह॒वाम॑हे वैश्वान॑रं मा॒तरि॑श्वानमु॒क्थ्य॑म् ।

बृ॒हस्प॑तिं मनु॒षो दे॒वता॑तये वि॒प्रं श्रो॑ताग्नि॒तिथिं॑ रघु॒ण्यद॑म् ॥२॥

अ॒श्वो न॑ क्रन्द॒जनि॑भिः समि॑ध्यते वैश्वान॑रः कु॒शिके॑भिर्युगे॒युगे॑ ।

स नो॑ अ॒ग्निः सु॒वीर्यं॑ स्व॒श्व्यं द॑धातु रत्न॑म॒मृतेषु॑ जा॒गृविः॑ ॥३॥

26.

Vaiṣvānarām mānasāgnīm nicāyā havishmanto ann-
shatyām svarvidam | sudānum devām rathirām vasūyāvo
girbhī raṇvām kuṣikāso havamahe || 1 || tām śubhrām agnīm
āvase havamahe vaiṣvānarām matariśvanam ukthyām | brī-
haspātim mānusho devātātaye vipram śrōtāram ātithim ra-
ghushyādām || 2 || āśyo nā krāndañ jānibhiḥ sām idhyate
vaiṣvānarāḥ kuṣikébbhir yugé-yuge | sà no agniḥ suvīryam
svāśvyam dādhatu rātnam amṛiteshu jāgrivih || 3 ||

O source of all powers, the eternal and omniscient adorable Lord, your protective radiance is exalted and illumined in all the inhabited regions and in the vast cosmic ocean. 5

26

Revering in our heart, we of the race of preceptors, seekers of wealth, offering devotion, invoke with sons the supreme leaders of the universe, who is the observer of truth, the bestower of happiness, bountiful, the fast moving and the beautiful. 1

We invoke you, for our own protection and for the devotion of mankind, the radiant supreme leader of the universe, the perineator of the firmament, the adorable Lord of ceremonies, the wise, the one prompt to hear supplications, the swiftly-moving, and the guest of man. 2

Age after age, the supreme fire-divine, neighing like a foal, nourished by mother, is kindled by the preceptors. May that fire-divine, vigilant among the immortals, grant us wealth and precious stones, along with heroic and noble deeds. 3

प्र यन्तु वाजास्तविषीभिर्ग्रयः शुभे मर्मिष्ठाः पृषतीरयुक्षत ।
 बृहदुक्षो मरुतो विश्वेदेदसः प्र वैपयन्ति पर्वतां अदाभ्याः ॥४॥
 अग्निश्चर्यो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
 ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषकतवः सुदानवः ॥५॥

prā
 yantu vājās tāvishubhir agnāyah śubhé sām̐mishṭāḥ prishatir
 ayukshata | bṛihadūksho marūto viśvāvedasah prā vepa-
 yanti pārvatān ādabhyah || 4 || agniśrīyo marūto viśvakṛi-
 śṭaya ā tveshām ugrām āva īmahe vayām | té svānīno
 rudriyā varshānirñijah siṅhā nā heshákratavaḥ sudānavah
 || 5 ||

॥२७॥ व्रातंव्रातं गणंगणं सुशस्तिभिरभ्रेभर्मिं मरुतामार्ज ईमहे ।
 पृषदश्वासो अनवभ्ररधसो गन्तारो यज्ञं विदथेषु धीराः ॥६॥
 अग्निरस्मि जन्मना जातवेदा धृतं मे चक्षुरमृतं म आसन् ।
 अर्कस्त्रिधातु रजसो विमानोऽजसां घर्मो हविरस्मि नाम ॥७॥
 त्रिभिः पवित्रैरुपोद्धत्यर्कं हृदा मतिं ज्योतिरनु प्रजानन् ।
 वर्षिष्ठं रत्नमकृत स्वधाभिरादिह्यावापृथिवी पर्यपश्यत् ॥८॥
 शतधारमुत्समर्क्षयमाणं विप्रश्चितं पितरं वक्त्रानाम् ।
 मेळिं मदन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥९॥

vrātam-vrātam gaṇām-gaṇam suśastibhir agnér bhāman
 marūtām ōja īmahe | prishadasvaso anavabhṛārdhaso gān-
 tāro yajñām vidātheshu dhīrāḥ || 6 || agnir asmi jānmanā
 jātavedā gṛitām me cākshur amṛitam ma āsān | arkās tri-
 dhātū rājaso vimāno 'jasro gharinó havir asmi nāma || 7 ||
 tribhīḥ pavitrair āpupod dhy ārkām hṛidā matīm jyōtir
 ānu prajānān | vārshishṭham rātnam akṛita svadhābhir ād
 īd dyāvāpṛithivī pāry apasyat || 8 || śatādharānam ūtsam
 ākshīyamānam vipaścitam pitāram vaktvānām | melīm mā-
 dantam pitrór upāsthe tām rodasī pipṛitam satyavācam
 " ॥ "

May the swift flames of fire, combined with the vigorous wind, proceed to the pure cosmos, condensing the rain drops. And may we have such cloud-bearing winds, as are irresistible, and present everywhere, and make the mountains shake. 4

These cloud-bearing winds are friends of men, glorious as fire. We implore their fierce radiance for our protection. These storming offsprings of vital powers, clothed in robes of rain are givers of good gifts, and loud like roaring lions. 5

These cloud-bearing winds are like partly-coloured steeds, dispensers of unfailing wealth, firm and frequenters to the congregation. We solicit the might of these cloud-bearing winds and the radiance of fire-divine with solemn prayers in every assembly, band in band and troop following troop. 6

I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation. 7

The wise man first comprehends the light of God in his heart, then with three—the minds, the speech, and the deeds—purifies the soul. By his own nature he further makes himself most excellent and contemplates on earth and heaven. 8

O heaven and earth, may you fulfil the aspirations of that sage, who is many-channelled, and inexhaustible stream of knowledge, the collector of holy texts, rejoicing in his parent's bosom and whose words are truth. 9

(२७) सप्तविंशं सूक्तम्

(१-१५) पञ्चदशार्चस्यास्य सूक्तस्य माधिनो विश्वामित्र ऋषिः । (१-१५) पञ्चदशार्चमग्निः,

(१) प्रथमाया कृतवो वा देवताः । गायत्री छन्दः ॥

॥२८॥

प्र वो वाजा अभिर्यवो हविष्मन्तो घृताच्या । देवाङ्गिगाति सुम्नयुः ॥१॥
 ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् । श्रुष्टीवानं धितावानम् ॥२॥
 अग्ने शक्ये ते वयं यमं देवस्य वाजिनः । अति द्वेषांसि तरेम ॥३॥
 समिध्यमानो अध्वरेऽऽमिः पावक ईड्यः । शोचिष्केऽस्तमीमहे ॥४॥
 पृथुपाजा अमर्त्यो घृतनिर्णिक्स्वाहुतः । अमिर्यज्ञस्य हव्यवाद् ॥५॥

27.

Prā vo vājā abhīdyavo havīṣmantō ghṛitācyā | devāñ
 jigāti sumnayūḥ || 1 || īle agnīm vipaścitam girā yajñāsya
 sādhanam | śrūṣṭīvānam dhītāvānam || 2 || āgne śakēma te
 vayam yamam devāsya vājīnaḥ | āti dvēṣhānsi tarema
 || 3 || samidhyāmāno adhvarē 'gnīḥ pāvaka īḍyaḥ | śocīṣlike-
 śas tām īmahe || 4 || prīthupājā āmartyo ghṛitānirṇik svā-
 butaḥ | agnīr yajñāsya havyavāt || 5 ||

॥२९॥

तं सुबाधो यतस्तु च इत्था धिया यज्ञवन्तः । आ चक्रुरग्निमृतये ॥६॥
 होता देवो अमर्त्यः पुरस्तादिति मायया । विदधानि प्रचोदयन् ॥७॥
 वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥८॥
 धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥९॥

tām sabādho yatāsrucā itthā dhiyā yajñāvantaḥ | a ca-
 krur agnīm ūtāye || 6 || hōta devō āmartyaḥ purāstad eti
 māyāya | vidāthani pracodāyan || 7 || vaji vājeshu dhiyate
 'dhvarēshu prā ṇīyate | vipro yajñāsya sādhanah || 8 || dhiyā
 cakre vāreṇyo bhūtānām gārbham ā dadhe | dākṣhasya pi-
 tāram tānā || 9 ||

With the powerful and brilliant food and with butter-yielding cows and other things worthy of oblations, the worshipper in search of happiness goes to the enlightened teachers. 1

I glorify adorable God, with excellent songs who is inspirer of sages, accomplisher of all dedicated deeds, bestower of bliss and prosperity. 2

O powerful and divine, may we, offering homage, be able to keep you enshrined in our hearts, and overcome all our animosities. 3

We glorify that adorable fire-divine who is kindled by our worship, who purifies, and whose flame is like a bunch of hairs. 4

The fire-divine, who shines bright, is immortal, enrobed with butter, well-worshipped, and is a carrier of the offerings of worship. 5

The priests, imbibed with pious thoughts, and with lifted-up ladles, bring here this fire-divine for their protection. 6

He, the invoker, the immortal fire-divine comes first directing solemnities by his wondrous wisdom. 7

Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts. 8

He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by the children of wise as the parents of the world. 9

नि त्वा दधे वरेण्यं दक्षस्यळा सहस्कृत । अग्ने सुदीतिमुशिजम् ॥१०॥
 ॥३०॥ अग्निं यन्तुरममुरमृतस्य योगे वनुषः । विप्रा वाजैः समिन्धते ॥११॥
 ऊर्जो नपातमध्वरे दीदिवंसमुप द्यवि । अग्निमीळे कविक्रतुम् ॥१२॥
 ईळेन्यो नमस्यस्तिरस्तमौसि दर्शतः । समग्निरिन्ध्यते वृषा ॥१३॥
 वृषो अग्निः समिन्ध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ॥१४॥
 वृषणं त्वा वयं वृषन्वृषणः समिधीमहि । अग्ने दीयते बृहत् ॥१५॥

ni tvā dadhe vārenyam dākshasyeḷā sa-
 haskṛita | āgne sudītim uśijam || 10 ||

agnīm yantūram aptūram ritāsya yōge vanūṣaḥ | vī-
 prā vājaiḥ sām indhate || 11 || ūrjō nāpātam adhr-are didi-
 vānsam ūpa dyāvi | agnīm iḷe kavikratum || 12 || iḷēnyo
 namasyās tirās tāmausi darṣatāḥ | sām agnīr idhyate vṛishā
 || 13 || vṛisho agnīḥ sām idhyatē 'śvo nā devavāhanah |
 tāṁ havishmanta iḷate || 14 || vṛishanam tvā vayām vṛishan
 vṛishanaḥ sām idhimahi | āgne dīdyatam bṛihāt || 15 ||

(२८) अष्टाविंशं सूक्तम्

(१-६) पटुचम्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । आश्रदेवता । (१-२, ६) प्रथमाद्वितीययोर्ऋचोः
 पष्ठयाश्च गायत्री, (३) तृतीयाया उष्णिक्, (४) चतुर्थ्यांस्त्रिष्टुप्, (५) पञ्चम्याश्च जगती छन्दःसि ॥

॥३१॥ अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः । प्रातःसावे धियावसो ॥१॥
 पुरोळा अग्ने पचतस्तुभ्यं वा घ्रा परिष्कृतः । तं जुषस्व यविष्ठ्य ॥२॥

28.

Āgne jushāsya no havīḥ puroḷāṣam jātavedaḥ | pra-
 taḥsāve dhiyāvaso || 1 || puroḷā āgne pacatās tūbhyam vā
 ghā pārishkṛitaḥ | tāṁ jushasva yavishṭhya || 2 ||

O strength engendered fire-divine, you are sustained by wisdom of the wise. You are the resplendent, the desirable and you love to be offered homage. 10

The wise devotees kindle with dedication, the fire-divine regulator of the world and the prompter of rain. 11

I adore in this worship the fire-divine, the prime source of strength, dynamic in action. His radiance reaches beyond the firmament. 12

The revered, adorable, splendorous, showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled. 13

The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home. 14

Profusely offering homage, we kindle the mightily shining fire-divine, who showers benefits on his devotees. 15

28

O omniscient, adorable God, who rewards pious acts with wealth, may you accept our cakes offered with butter. 1

O most useful fire-divine, accept these offerings of cakes, dressed in butter (prayers poured out of devotion), prepared particularly for you. 2

अग्ने वीहि पुरोळाशमाहुतं तिरोअह्नयम् । सहसः सुनुरस्यध्वरे हितः ॥३॥
 माध्यंदिने सर्वने जातवेदः पुरोळाशमिह कवे जुषस्व ।
 अग्ने यक्षस्य तव भागधेयं न प्र मिनन्ति विदथेषु धीराः ॥४॥
 अग्ने तृतीये सर्वने हि कानिषः पुरोळाशं सहसः सनवाहुतम् ।
 अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम् ॥५॥
 अग्ने वृधान आहुतिं पुरोळाशं जातवेदः । जुषस्व तिरोअह्नयम् ॥६॥

ágne víhí

purolāṣam ābutam tiróahnyam | sáhasaḥ sūnúr asy adhvaré
 hitaḥ || 3 || mādhyam̐dine sávane jātavedaḥ purolāṣam iḥá
 kave jushasva | ágne yakhásya táva bhāgadhéyam ná prá
 minanti vidátheshu dhírāḥ || 4 || ágne tṛitíye sávane hí ká-
 nishah purolāṣam sahasaḥ sūnav āhutam | áthā devéshv
 adhvarám vipanyáya dhā rātnavantam amṛteshu jāgrivim
 || 5 || ágne vṛidhānā āhutim purolāṣam jātavedaḥ | jushasva
 tiróahnyam || 6 ||

(२९.) एकोनविंशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१-४, ६-१६) प्रथमादितुर्गुणां पष्ठवा-
 यकादशानाञ्चामिः, (१०) पञ्चम्याश्च अग्निर्ऋत्विजो वा देवताः । (१, ४, १०, १२) प्रथमाचतुर्थादशमी-
 द्वादशीनामनुष्टुप्, (२, ३, ५, ७-९, १३, १६) द्वितीयातृतीययोः पञ्चम्याः मसम्यादितुचम्य
 त्रयोदशीषोडशयोश्च त्रिष्टुप्, (६, ११, १४, १५) पष्ठवेकादशीचतुर्दशी-
 पञ्चदशीनाञ्च अगती छन्दसि ॥

॥३२॥

अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
 एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा ॥१॥

29.

Āstidām adhimānthanaṁ āsti prajānanaṁ kritām | etāṁ
 viśpātnīm ā bharāgnīm manthāma purvāthā || 1 ||

O fire-divine, enjoy these specially prepared oblations that are presented to you as the day passes. You are the source of strength. We enshrine you at our place of worship for our benefit. 3

O omniscient fire-divine, enjoy our specially prepared offerings presented to you at the mid-day worship. O mighty one, the prudent sages in the solemn assemblies do not reject your portion of offerings. 4

Be pleased, O fire-divine, the source of strength. With our oblations, offered at the third daily worship (evening). And through skill and may you, propitiated with praise convey these precious imperishable and refreshing offerings to immortal divine powers. 5

O wise omniscient fire-divine, elevator of the devotee, accept our invigorating oblations offered further as the day disappears. 6

This, the apparatus of attrition for the first generation of fire is ready; the generation of the flame is ready; may you hold it (the wooden stick) the matron of mankind. Let us churn the fire as has been done since earliest times. 1

अरण्योर्निहितो जातवेदा गर्भं इव सुधितो गर्भिणीषु ।
 दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥२॥
 उत्तानायामव भरा चिकित्वान्सद्यः प्रवीता वृषणं जजान ।
 अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥३॥
 इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
 जातवेदो नि धीमह्यमे हव्याय वोळ्हवि ॥४॥
 मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
 यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥५॥

arāṇyor

nīhito jātāvedā garbha iva sūdhito garbhīṇīṣhu | divé-diva
 ídyo jāgrivádbhir havishmadbhir manushyēbhir agnīḥ || 2 ||
 uttānāyām āva bharā cikitvān sadyāḥ prāvīta vṛṣhaṇam
 jajāna | arushástūpo rūśad asya pája ilāyās putró vayúne
 'janishṭa || 3 || ilāyās tvā padé vayām nábhā prithivyā ádhi |
 jātavedo ní dhīmahy ágne havyāya vólhave || 4 || mánthatā
 narah kavīm ádvayantam prācetasam amṛitam suprátīkam |
 yajñāsya ketúm prathamām purástād agnīm naro janayatā
 suśévam || 5 ||

॥३३॥

यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।
 चित्रो न यामन्नश्चिनोरनिवृतः परि वृणक्तश्मनस्तृणा दहव ॥६॥
 जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुदानुः ।
 यं देवास ईड्यं विश्वविदं हव्यवाहमदधुरध्वरेषु ॥७॥

yádi mánthanti bāhúbhir ví rocaté 'śvo ná vājy ārusho
 vāneśhv á | citró ná yāmann aśvinor ānivṛitaḥ pári vṛi-
 ṇakty āśmanas trīṇā dáhan || 6 || jātó agnī rocate cékitāno
 vājī vípraḥ kaviśastāḥ sudānuḥ | yām devāsa ídyaṁ viśva-
 vídam havyavāham ádadhur adhvaréshu || 7 ||

This omnipresent fire lies in the two fire-sticks as the embryo is well-set in pregnant woman. This fire-divine must be exalted day by day by vigilant men laden with devotional offerings. 2

Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that, quickly impregnated it generates the flame, the showerer of benefits. With his red pillar,—radiant in splendour, the flame, produced by the process (of attrition) be regenerated as the son of the goddess of wisdom. 3

We set this omnipresent fire-divine upon the central point of the earth—which is the seat of knowledge—for the purpose of receiving the oblation. 4

Institutors of the ceremony produced by attrition this fire-divine who is the sage, the guileless, intelligent, immortal, very wise and splendid to look on. O leaders, bring forth this most propitious fire which is the first ensign of worship and the source of felicity. 5

When with their arms they rub him, this radiant fire bursts forth like a fleet courser and like multi-coloured-chariot of twin-divines, unresisted in its course, this fire spreads wide around consuming stones and burning up vegetation. 6

As soon as manifested one sees the glow of this fire-divine shines who is observant, mighty, swift moving, praised by the wise and liberal in giving rewards. It is he whom divine powers hold as the bearer of oblations at worship and who is adorable and all-knowing. 7

सीद॑ होतः स्व उ॑ लो॒के चि॒कित्वा॑न्त्सा॒दया॑ यज्ञं सु॒कृत॑स्य॒ यो नो॑ ।
 दे॒वावी॑र्दे॒वान्हु॒विषा॑ यजा॒स्यभे॑ बृ॒हद्य॑ज॒माने॑ वयो॒ धाः ॥८॥
 कृ॒णोत॑ धू॒मं वृ॒षणं॑ सखा॒योऽस्त्रे॑धन्त॒ इत॑न॒ वाज॑मच्छ ।
 अ॒यम॒ग्निः पृ॑तना॒षाट् सु॒वीरो॑ येन॒ दे॒वासो॑ अ॒संह॑न्त॒ दस्यू॑न् ॥९॥
 अ॒यं ते॒ योनि॑र्ऋ॒त्वियो॑ यतो॒ जा॒नो अ॒रोच॑थाः ।
 तं जा॒नन्न॑न् आ सी॒दाथा॑ नो वर्ध॒या गि॑रः ॥१०॥

sīda hotaḥ

svá u loké cikitván sādáyā yajñám sukṛitásya yónau | de-
 vāvír devān havisha yajasy ágne bṛihád yájamane váyo
 dhāḥ || 8 || 'kṛiṇóta dhūmám vṛiṣaṇam sakṣayó 'sredhanta
 itana vájam ácha | ayám agniḥ pṛitanashat suvíro yéna de-
 váso ásaḥanta dásyūn || 9 || ayám te yónir ṛitvīyo yáto
 jātó árocathāḥ | tām jānānn agna ā sīdāthā no vardhayā
 gīrah || 10 ||

॥११॥

त॒नून॑पा॒दुच्य॑ते गर्भं आ॒सुरो॑ नरा॒शंसो॑ भवति॒ यद्विजा॑यते ।
 मा॒तरि॒श्वा यद॑मिमीत मा॒तरि॒ वात॑स्य॒ सगो॑ अभवत्सरी॒मणि॑ ॥११॥
 सु॒निर्म॑था निर्मे॒थितः॑ सु॒नि॒धा नि॒हितः॑ क॒विः ।
 अ॒भे स्व॑ध्वरा कृ॒णु दे॒वान्दे॒वय॑ते यज ॥१२॥
 अ॒र्जी॒जन॑न्नमृ॒तं म॒र्त्या॒सोऽस्त्रे॑माणं॒ तर॑णिं वी॒ळुज॑म्भम् ।
 द॒श स्व॑सारो अ॒ग्रुवः॑ स॒मीचीः॑ पु॒मांसं॑ जा॒तम॒भि सं र॑भन्ते ॥१३॥

tānūnāpād ucyate gārbha asuró nārāśāṁso bhavati yád
 vijáyate | mātariśvā yád ámimīta mātári vátasya sárgo
 abhavat sārīmaṇi || 11 || sunirmāthā nirmathitaḥ sunidhā ní-
 hitaḥ kavīḥ | ágne svadhvarā kṛiṇu devān devayaté yaja
 || 12 || ájījanann amṛitam mārtyāso 'sremāṇam tarāṇim vilú-
 jambham | dáśa svāsāro agrúvaḥ samīcīḥ púmāṁsaṁ jātām
 abhí sám rabhante || 13 ||

O priest, may you sit down in your own place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host-worshipper. 8

My friends, may you raise smoke, the showerer of benefits, and attain wealth indefatigably. This heroic fire-divine is able to encounter adversaries and through him divine powers overcome animosities. 9

O fire-divine, this is your right place of birth, in all seasons, whence as soon as you spring to life you ever shine. Knowing this, may you stay here and thrive by our praises. 10

When he exists in the form of embryo, he is called imperishable; and when he is born he is known as one strong and popular with people. When he displays his splendour in the firmament he is called cosmic force; and in due course he becomes the rapid flight of mind. 11

O fire-divine, you are rubbed to life, with reverential attrition and deposited with respectful care. May you render our ceremonies faultless and bring Nature's bounties for the benefit of devout worshippers. 12

Mortals have brought to life this immortal unconquerable, unfailing fire-divine possessing mighty jaws to consume the oblation. All the sisters, the ten fingers, jointly rejoice at the birth of their infant brother. 13

प्र सप्तहोता सनकादराचत मातुरूपस्थे यदशोचदुर्धनि ।
 न नि मिषति सुरणो दिवेदिवे यदसुरस्य जुठरादजायत ॥१४॥
 अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिहिदुः ।
 द्युमवद्वह्म कुशिकास एरिर् एकैको दमे अग्निं समीधिरे ॥१५॥
 यदद्य त्वा प्रयति यज्ञे अस्मिन्होतश्चिकित्वोऽवृणीमहीह ।
 ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन्विद्वाँ उप याहि सोमम् ॥१६॥

prá saptábotā sanakād arocata
 matúr upásthe yád ásocad ūdhanī | ná nī mishati surāṇo
 divé-dive yád ásurasya jathárād ájāyata || 14 || amitráyúdhō
 marútām iva prayāḥ prathamajā bráhmaṇo víśvam íd vi-
 duḥ | dyumnávad bráhma kuṣikāsa érita éka-eko dāme
 agnīm sám idhire || 15 || yád adyá tvā prayatī yajñé asmín
 hótas cikitvó 'vrīṇīmahīhá | dhruvām ayā dhruvām utāṣa-
 mishṭhāḥ prajānān vidvāṁ ūpa yāhi sómam || 16 ||

(१०) तिस्रं सूक्तम्

(१-२२) दारिवात्पृचस्यास्य सूक्तस्य गायिनो विश्वामित्र कपिः । इन्द्रो देवता । विष्णुः छन्दः ॥

॥१॥

इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
 तितिक्षन्ते अभिशस्ति जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥१॥

30.

Ichānti tvā somyāsaḥ sakhāyaḥ sunvānti sómam dá-
 dhati prayānsi | títikshante abhīśastim jānānāṁ índra tvád
 á kás caná hí praketaḥ || 1 ||

Served by the seven priests (the vital breaths), he (the life-fire) shines eternally; when he blames the lives with upon the bosom and lap of his mother (earth), he delight. Day by day, he never closes his eyes since his first manifestation from the interior of the spark-emitting wood. 14

The highly enlightened sages, the first born of Lord, the creator, armed against evil forces, possessing the energies of the vital principles, comprehend the universe and each one singly kindles fire and singing prayer in his home offer homage to this divine fire. 15

O omniscient fire-divine, cognizant of all ceremonies as we today approach you in the course of our progressive worship, may you steadily convey our offerings to Nature's bounties or tranquilly be at rest. May you, O enlightened and all-knowing one, approach and cherish the libations of medicinal herbs. 16

O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you. 1

न ते दूरे परमा चिद्राज्ञस्या तु प्र याहि हरिवो हरिभ्याम् ।
 स्थिराय वृष्णे सर्वना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ ॥२॥
 इन्द्रः सुशिप्रो मघवा तरुत्रो महावातस्तुविकूर्मिर्ऋधावान् ।
 यदुग्रो धा बाधितो मर्त्येषु क्व॑ त्या ते वृषभ वीर्याणि ॥३॥
 त्वं हि ष्मा च्यावयन्नच्युतान्येको वृत्रा चरसि जिघ्रमानः ।
 तव द्यावापृथिवी पर्वतासोऽनु व्रताय निमितेव तस्युः ॥४॥
 उताभये पुरुहूत श्रवोभिरैको हृळ्मवदो वृत्रहा सन् ।
 इमे चिदिन्द्र रोदसी अपारे यत्संगृभ्णा मघवन्काशिरिते ॥५॥

nā te dūre paramā cid rā-
 jānsy ā tu prā yāhi harivo hāribhyām | sthirāya vṛṣṇe
 sāvanā kṛitémā yuktā grāvaṇaḥ samidhānē agnau || 2 || in-
 draḥ suśipró maghāvā tarutro mahāvratas tuvikūrmīr ṛīghā-
 vān | yād ugró dhā bādhitó mārtyeshu kvā tyā te vṛisha-
 bha vīryāṇi || 3 || tvām hí śhmā cyāváyann ácyutāny éko
 vṛitrā cārasi jīghnamānaḥ | tāva dyāvāpṛithivī pārvatāsó
 'nu vratāya nímiteva tasthuh || 4 || utābhaye puruhūta śrā-
 vobhir éko dṛīlhām avado vṛitrahā sán | imé cid indra ró-
 dasī apāré yāt saṃgṛibhnā maghavan kāśīr ít te || 5 ||

॥२॥

प्र सू त इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
 जुहि प्रतीचो अनुचः पराचो विश्वं सत्यं कृणुहि विष्टमस्तु ॥६॥
 यस्मै धायुरदधा मर्त्यायामेकं चिद्धजते गेह्यं सः ।
 भद्रा ते इन्द्र सुमतिर्घृताची सहस्रदाना पुरुहूत रतिः ॥७॥

prā sū ta indra pravatā hāribhyām prā te vājraḥ pra-
 mṛiṇānn etu śātrun | jahī praticó anucāḥ páračo víṣvaṃ
 satyām kṛiṇuḥi viśhtām astu || 6 || yāsmāi dhāyur ádadhā
 mārtyāyābhaktaṃ cid bhajate gebyām sáh | bhadrā ta in-
 dra sumatīr ghṛitācī sahásradānā puruhūta rātīḥ || 7 ||

O lord of sun-rays, the remotest regions are not remote for you; please do come speedily with your radiance. O steady showerer of benefits, these offerings are for your presentation. While inner fire is being kindled, we are pouring forth the expressions of devotion, as juice from herbs flows out when pressed between stones. 2

O bounteous resplendent Lord, you are showerer of benefits, of loving countenance, conveyer of men beyond troubles, the supreme-willed, the accomplisher of many great deeds, the devastator of hostile regions, the terror of foes. Where are those heroic deeds which you performed against sinful mortals, when opposed. 3

You alone cast down the firmly footed evil-doers; you alone proceed destroying the evil forces. The heaven and earth and the mountains under your command stand still as if immovable. 4

O bounteous resplendent Lord, destroyer of evils by your prowess, when invoked by many, you come alone and proclaim to Nature's bounties, "fear not". O opulent Lord, vast is your grasp, wherewith you over-power these boundless worlds, heaven and earth. 5

O resplendent Lord, let your radiance come from all sides; let your bolt of punitive justice destroy evils. May you slay those who assail you in front or in rear or those who fly from the combat. Make the universe (an abode of) truth. May all powers be concentrated in you. 6

O resplendent Lord, invoked by all, Lord of all treasures, the man, to whom you give blessings, enjoys unprecedented domestic prosperity. Your auspicious favour, loving and soothing, brings unbounded wealth. 7

सहदानुं पुरुहूत क्षियन्तमहुस्तमिन्द्र सं पिणकृणारुम् ।
 अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसां जघन्थ ॥८॥
 नि सामनामिषिरामिन्द्र भूमिं महीमपारां सदने ससत्थ ।
 अस्तभ्नादयां वृषभो अन्तरिक्षमर्षन्त्वापस्त्वयेह प्रसूताः ॥९॥
 अलातृणो वल इन्द्र व्रजो गोः पुरा हन्तोर्भयमानो व्यार ।
 सुगान्पथो अकृणोन्निरजे गाः प्रावन्वाणीः पुरुहूतं धमन्तीः ॥१०॥

sahá-

dānum puruhūta kshiyántam ahastám indra sám piṇak kú-
 nārum | abhí vṛitrām vārdhamānam pīyārum apādam indra
 tavásā jaghantha || 8 || ní sāmānām ishirām indra bhūmim
 mahīm apārām sādane sasattha | ástabhnād dyām vṛisha-
 bhó antáriksham árshantv āpas tváyelá prásūtāḥ || 9 || alā-
 trīṇo valá indra vrajó góḥ purá hāntor bháyamāno vy
 āra | sugān pathó akṛiṇon niráje gāḥ právan vāṇiḥ puru-
 hūtām dhámantiḥ || 10 ||

॥३॥

एको द्वे वसुमती समीची इन्द्र आ पप्रौ पृथिवीमुत द्याम् ।
 उतान्तरिक्षादुभि नः समीक इषो रथीः सुयुजः शूर वाजान् ॥११॥
 दिशः सूर्यो न मिनाति प्रदिष्टा दिवेदिवे हर्यश्वप्रसूताः ।
 सं यदानलध्वन आदिदश्वैर्विमोचनं कृणुते तत्त्वस्य ॥१२॥
 दिदृक्षन्त उषसो यामन्नक्तोर्विवस्वत्या महि चित्रमनीकम् ।
 विश्वे जानन्ति महिना यदागादिन्द्रस्य कर्म सुकृता पुरुणि ॥१३॥

éko dvé vásumatī samīcī indra ā paprau prithivīm utá
 dyām | utántárikshād abhí naḥ samíká ishó rathīḥ sayújah
 śūra vājān || 11 || díṣaḥ sūryo ná mināti prádishtā divé-dive
 háryaśvaprasūtāḥ | sám yád ānaḥ ádhvana āl íd ásvair vi-
 mócanam kṛiṇute tát tv āsya || 12 || díḍrikshanta usháso yá-
 mann aktór vivásvatyā máhi citráni ánīkam | víṣve jānanti
 mahinā yád āgād índrasya kárma sūkṛitā purīṇi || 13 ||

O resplendent Lord, invoked by all, may you grind to dust the reviling evil force, associated with demonic tendencies, and increasing in might, may you deprive it of its hands and also its feet, and destroy him completely by your strength. 8

O resplendent Lord, you have established in its position the silent earth, the vast, unbounded and fertile. You are the showerer of benefits and sustain the heaven and earth; let the rain waters engendered by you flow hither. 9

O resplendent Lord, the heavy cloud, the receptacle of water, in silence has dready opened itself (i.e. rained) before you could cast your blow on him with your bolt. Then you make the path for waters to issue easy. Loud-sounding they proceed to meet the waters of the earth, invoked by many. 10

The resplendent Lord alone fills up with His magnanimity the two, earth and heaven, mutually associated and rich in treasures. May you, O hero, come with your aurora of glory as if mounted in a chariot and bring wholesome food and vigour from the firmament. 11

The resplendent sun does not transgress the ordered limits already set, days in and days out, by the Lord of radiant universe. When he approaches the terminus, his journey comes to an end; he sets free the horses of his chariot for such is his assignment. 12

All men are eager to behold the broad, bright phase of the refulgent dawn after whilst the night has disappeared. And when dawn comes in glory, all people acknowledge the manifold and glorious deeds of the resplendent Lord. 13

महि ज्योतिर्निहितं वक्षणास्वामा पक्वं चरति बिभ्रती गौः ।
 विश्वं स्वाद्य संभृतमुखियायां यत्सीमिन्द्रो अदधाद्भोजनाय ॥१४॥
 इन्द्र दक्षं यामकोशा अभूवन्यज्ञाय शिक्ष गृणते सखिभ्यः ।
 दुर्मयवो दुरेवा मर्त्यासो निषङ्गिणो रिपवो हन्त्वांसः ॥१५॥

máhi jyótir níhitam vakshánāsv āmā pakvāṃ carati bí-
 bhrati gaúḥ | vīśvam svādma sámbhṛitam usríyāyām yát
 sīm índro ádadhād bhójanāya ॥ 14 ॥ índra dríhya yā-
 makoshā abhūvan yajñāya śiksha gṛṇatē sákhibhyaḥ |
 durmayāvo durévā mártyaśo nishangīṇo ripāvo hantvāsaḥ
 ॥ 15 ॥

॥१॥

सं घोषः शृण्वेऽवमैरमित्रैर्जही न्येष्वशनिं तपिष्ठाम् ।
 वृश्चेमधस्ताद्दि रुजा सहस्र जहि रक्षो मघवन्नन्धयस्व ॥१६॥
 उद्ग्रह रक्षः सहमूलमिन्द्र वृश्वा मध्यं प्रत्यग्रं शृणीहि ।
 आ कीवतः सल्लूकं चकर्थ ब्रह्मद्विषे तपुषि हेतिमस्य ॥१७॥
 स्वस्तये वाजिभिश्च प्रणेतः सं यन्महीरिष आसत्सि पूर्वीः ।
 रायो वन्तारो बृहतः स्यामास्मे अस्तु भग इन्द्र प्रजावान् ॥१८॥
 आ नो भर भगमिन्द्र द्युमन्तं नि ते देश्नास्य धीमहि प्ररेके ।
 ऊर्व इव पप्रथे कामो अस्मे तमा पृण वसुपते वसूनाम् ॥१९॥

sám ghóshaḥ śṛiṇve 'vamaír amítirair jahí ny èshv aśa-
 nim tápishṭhām | vṛiṣcém adhástād ví rujā sáhāsva jahí
 ráksho maghavan randhāyasva ॥ 16 ॥ úd vriha rákshaḥ sa-
 hāmūlam indra vṛiṣcā mādhyam práty ágram śṛiṇiḥi | á
 kívataḥ salalúkam cakartha brahmadvīshe tápushim hetim
 asya ॥ 17 ॥ svastāye vājibhiḥ ca pranetaḥ sám yán mahír
 ísha āsátsi pūrvīḥ | rāyó vantāro bṛibatāḥ syāmāsmé astu
 bhāga indra prajāvān ॥ 18 ॥ á no bhara bhāgam indra dyu-
 mántam ní te deshñāsya dhīmahi prareké | ūrvá iva pa-
 prathe kámo asmé tám á pṛiṇa vasupate vāsūnām ॥ 19 ॥

A mighty splendour rests upon the bosom of the rivers. The cow yet immature grazes in the fields bearing the ripe milk in her udders, for resplendent Lord has placed in the cow all this integrated sweetness for our nourishment. 14

O resplendent Lord, may you be firm for there are obstructors on the path of righteousness. May you secure to the worshipper and his friends, the means of completing the dedicated service. These mortal malignant enemies armed with malicious weapons and approaching with evil intentions must be destroyed. 15

The effect of your punitive justice has been heard by the foes approaching near us. May you hurl against them your fierce and blazing bolt and cut them up by the root. O bounteous Lord, may you subdue them and crush these cruel infidels completely. 16

O resplendent Lord, may you pluck up the race of these infidels by the root; cut asunder the middle and blight the summit. May you drive away the greedy people to remote regions and cast your fierce bolt of punitive justice upon those who are opposed to the Lord and the divine knowledge. 17

O resplendent Lord, supreme regulator of the universe, may you provide us with vitality for our welfare. May we become strong in your proximity, and be the winners of abundant food and riches, and may there be to us wealth accompanied by progeny. 18

O resplendent Lord, bring to us splendid affluence; we rely on the over-flow of bounties from your side. Our desire is as insatiable as the fire of the ocean. May you appease it, O Lord of infinite riches. 19

इमं कामं मन्दया गोभिरश्वैश्चन्द्रवता राधसा पप्रथश्च ।
 स्वयवो मतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥२०॥
 आ नो गोत्रा ददृहि गोपते गाः समस्मभ्यं सनयो यन्तु वाजाः ।
 दिवक्षा असि वृषभ सत्यशुष्मोऽस्मभ्यं सु मघवन्बोधि गोदाः ॥२१॥
 शुनं हुवेम मघवानिन्द्रमस्मिन्भरे वृत्तमं वाजसातो ।
 शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥२२॥

imám kāmam mandayā góbbhir ásvaiṣ candrávatā ráddhasā
 papráthaṣ ca | svaryávo matibhis túbhyam víprā índrāya
 váhaḥ kuṣikáso akran || 20 || á no gotrá dardṛihi gopate
 gáh sám asmábhyam sanáyo yantu vájaḥ | divákshā asi
 vṛishabha satyášushmo 'smábhyam sú maghavan bodhi go-
 dáḥ || 21 || ṣunám huvema maghávānam índram asmín bhāre
 nṛítamam vájasātau | ṣṛiṇvāntam ugrān ūtāye samātsu
 ghnāntam vṛitrāṇi samjítam dhánānām || 22 ||

(३१) एकविंशं सूक्तम्

(१-२२) द्वाविंशत्युच्यमान्य सूक्तस्य गाथिनो विश्वामित्र ण्यीरयिः कुशिको वा क्रपिः ।

इन्द्रो देवता । शिषुषु छन्दः ॥

११०॥

शासद्बल्लिर्दुहितुर्नृप्यै गाद्विद्वौ ऋतस्य दीधितिं सपयन् ।
 पिता यत्र दुहितुः सेकमृञ्जन्तमं शग्म्येन मनसा दधन्वे ॥१॥
 न जामये तान्वो रिक्थमरिक्चकार गर्भं सन्निनुर्निधानम् ।
 यदी मातरो जनयन्त वल्लिमन्यः कर्ता सुकृतेरन्य ऋन्धन् ॥२॥

31.

Śāsad váhnir duhitúr napyāṃ gād vidvān ṛitāsya dí-
 dhitim saparyān | pitá yātra duhitúḥ sékam ṛiñjān sám
 ṣagmyēna mánasā dadhanvé || 1 || ná jāmāye tánvo rikthām
 āraik cakāra gárbbham sanitúr nidhānam | yádi mātāro ja-
 náyanta váhnim anyāḥ kartā sukṛitor anyā ṛindhān || 2 ||

O resplendent Lord, with cows and horses, and with shining treasures, gratify our longings, and may you please make us renowned. The wise preceptors, desirous of heaven offer praise to you with pious prayers. 20

O Lord of earth, divide the clouds and send us rain, whence nutritious food may come to us. O showerer of benefits, you pervade the sky and your might is truth. O bounteous Lord, please consider yourself as our protector. 21

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 22

31

The disciplined and wise father, relying on the sanction of natural rights, honours his grandson, the son of his daughter, with valuable gifts. The father trusting to the impregnation of the daughter consoles himself with cheerful mind. 1

The son does not transfer paternal wealth to his sister. He makes her receptacle of the embryo of her husband. When parents procreate children of either sex, one (the male) becomes the performer of holy rites (he is the legal inheriter), the other (the female) is to be enriched with gifts. 2

अभिर्जज्ञे जुह्वां रेजमानो महस्पुत्रो अरुषस्य प्रयक्षे ।
 महान्गर्भो महा जातमेषां मही प्रवृद्धयध्वस्य यज्ञैः ॥३॥
 अभि जैत्रिरसचन्त स्पृधानं महि ज्योतिस्तमसो निरंजानन् ।
 तं जानतीः प्रत्युदायन्नुषासः पतिर्गवामभवदेक इन्द्रः ॥४॥
 वीळो सतीरभि धीरो अतृन्दन्प्राचाहिन्यन्मनसा सप्त विप्राः ।
 विश्वामविन्दन्पथ्यामृतस्य प्रजानन्नित्ता नमसा विवेश ॥५॥

agnír jajñe juhvā réjamāno mahās putráu arushásya pra-
 yákshe | mahān gārbho máhy á jatām eshām mahí pravṛṇd
 dháryasvasya yajñāñh || 3 || abhí jaṭrír asacanta spridhānām
 máhi jyótis támaso nír ajanan | tám janatíḥ práty úd āyann
 ushásah pátir gávām abhavad éka índrah || 4 || víḷau satír
 abhí dhírā atrindan prācāhinvan mánasā sapta víprāḥ |
 víṣvām avindan pathyām ṛitásya prajānānn ít tá námasā
 viveṣa || 5 ||

॥३॥

विदद्यदी सरमा रुग्णमद्रेर्महि पथः पृथ्व्य मध्यक्कः ।
 अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात ॥६॥
 अगच्छदु विप्रतमः सखीयन्नसुदयत्सुकृते गर्भमद्रिः ।
 सुमान मयीं युवभिर्मखस्यन्नथाभवदङ्गिराः सद्यो अर्चन् ॥७॥

vidád yádi sarāmā rugṇam ádrer máhi páthah pūrvyám
 sadhryák kah | ágram nayat supády áksharaṇam áchā rá-
 vam prathamā janatí gat || 6 || ágachad u vípratamah sa-
 khīyánn ásúdayat sukríte gārbham ádriḥ | sasāna máryo
 yúvabhir makhasyánn áthābhavad āṅgiráḥ sadyó árcan
 || 7 ||

For the worship of the resplendent Lord, the fire-divine with its glowing flames, has begotten its mighty sons (that is, rays). Great is that germ, and great is their birth, and great is their efficacy for the worship of the resplendent Lord, the source of radiant emanations. 3

The victorious vital principles of body and mind join with the soul while it contends with dark evil forces. The dawns of spiritual light issues forth from darkness. At last the soul becomes the sole sovereign of the realm of the spiritual world. 4

The seven dedicated and intelligent seekers, the seven senses having ascertained that wisdom is concealed in the strong cavern of the physical body propitiate the soul through concentrated efforts of mental devotion. They recover the lost wisdom by the path of dedicated actions. For the soul, having realized their pious acts and offerings, enters the cave of ignorance to recover wisdom. 5

When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. 6

When the most virtuous and realized soul prompted by the friendship of the true seekers proceeds to the cave of ignorance, then the big cave hiding the wisdom behind its dark walls of embryo gives way, and yields its contents to the valiant soul. Ultimately the soul, the destroyer of the evils, recovers the cattle, and immediately, afterwards the sages become devout worshippers. 7

सतःसंतः प्रतिमानं पुरोभूर्विश्वा वेदु जनिमा हन्ति शुष्णम् ।
 प्र णो दिवः पदवीर्गव्युर्चन्त्सखा सर्वैरमुञ्चन्निगद्यात् ॥८॥
 नि गव्यता मनसा सेदुरर्केः कृष्णानासो अमृतत्वाय गातुम् ।
 इदं चिन्नु सदनं भूर्येषां येन मासौ असिषासन्नतेन ॥९॥
 संपश्यमाना अमदन्नभि स्वं पयः प्रत्नस्य रेतसो दुघानाः ।
 वि रोदसी अतपद्धोष एषां जाते निःष्ठामदधुर्गोषु वीरान् ॥१०॥

sataḥ-sataḥ pratimānam purobhūr viśvā veda jānimā
 hānti śuṣṇam | prā ṇo divāḥ padavīr gavyūr ārcan sā-
 kha sākṣīnir amuñcan nīr avadyāt || 8 || nī gavyatā mānasā
 sedur arkaīḥ kṛṣṇvānāso amṛitatvāya gātum | idam cin nū
 sādānam bhūry eśhām yēna māsāñ āsishāsann ṛitēna || 9 ||
 sampāśyamānā amadann abhī svām pāyaḥ pratnāsya rētasō
 dūghānāḥ | vī rōdasi atapad ghōsha eśhām jātē nislīthām
 ādadbur gōshn vīrān || 10 ||

॥९॥ स जातेभिर्वृत्रहा सेदु हव्यैरुदुस्त्रिया असृजदिन्द्रो अर्केः ।
 उरूच्यस्मै घृतवद्भरन्ती मधु स्वादा दुदुहे जेन्या गौः ॥११॥
 पित्रे चिच्चक्रुः सदनं समस्मै महि त्विषीमत्सुकृतो वि हि ख्यन् ।
 विष्कभन्तः स्कम्भनेना जनित्री आसीना ऊर्ध्व रभसं वि भिन्यन् ॥१२॥

sā jātébhir vṛtrahā sēd u havyaīr úd usrīyā asṛijad
 indro arkaīḥ | urūcy āsmāi ghṛitāvad bhārantī mādhu
 svādma duduhe jēnyā gaūḥ || 11 || pitrē cic cakruḥ sādānam
 sām āsmāi māhi tvīśhīmat sukṛito vī hī khyān | vishkabhi-
 nānta skāmbhanenā jānitṛī āsīna ūrdhvām rabhasām vī
 minvan || 12 ||

May he be free from all reproach, who is the representative of all that is excellent, who is the anticipator of evil forces, who knows all that is born, who destroys petty-mindedness and has wide vision. He restores the lost wisdom, and there by becomes our friend as if having come from heaven honours us as his friend. 8

The sages, with minds intent on receiving wisdom, proceed to propitiate soul with devotional hymns, leading along the road to immortality. Great has been their perseverance, by which they seek for months to accomplish their final objective. 9

Meditating on their own recovered cows of wisdom and bestowing the milk of prolific knowledge to their progeny, the sages feel highly delighted; their shouts of joy spread through heaven and earth,—body and mind. They put their faith on the recovery of the lost wisdom and keep constant vigilance to sustain it. 10

The soul, assisted by vital organs, provided born for its aid, becomes the destroyer of evils, and thus it receives praises and oblations. The excellent cows of wisdom contribute abundantly to sacred offerings and yield butter of devotion, and the spiritual sweet nourishing milk. 11

These sages while performing pious acts make an auspicious and splendid abode for their protector soul and engage themselves in its worship. Then they establish the soul in commune with the universal soul, sustaining heaven and earth—body and mind, and upholds it providing the pillar of the firmament, the central spine of the human body. 12

मही यदि धिषणां शिश्वे धात्सद्योवृधं विभ्वं^१ रोदस्योः ।
 गिरो यस्मिन्ननवद्याः समीचीर्विश्वा इन्द्राय तविधीरनुत्ताः ॥१३॥
 मह्या ते सख्यं वंश्मि शक्तीरा वृत्रघ्ने नियुतो यन्ति पूर्वीः ।
 महिं स्तोत्रमव आगन्म सूरेरस्माकं सु मघवन्बोधि गोपाः ॥१४॥
 महि क्षेत्रं पुरुश्चन्द्रं विविहानादित्सखिभ्यश्चरथं समैरत् ।
 इन्द्रो नृभिरजनदीद्यानः साकं सूर्यमुषसं गातुमग्निम् ॥१५॥

māhī yādi dhishāṇa śiśnāthe dhāt sadyovrī-
 dham vibhvām ródasyoh | gīro yāsminn anavadyāḥ samīcīr
 vīsvā índrāya tāvishīr ānuttāḥ || 13 || māhy ā te sakhyām
 vaśmi śaktīr ā vṛtraghné niyúto yanti pūrvīḥ | māhi sto-
 trām āva āganna sūrér asmākaṁ sū maghavan bodhi go-
 pāḥ || 14 || māhi kshétram purú ścandram vividvān ād it
 sákhibhyaḥ carátham sám airat | índro nṛbhir ajanad dí-
 dyānaḥ sākām sūryam ushásam gātúm agním || 15 ||

॥८॥

अपश्चिदेष विभ्वो^३ दमूनाः प्र सघ्रीचीरसजद्विश्चश्चन्द्राः ।
 मध्वः पुनानाः कविभिः पवित्रैर्वृभिर्हिन्वन्त्यकुभिर्धनुत्रीः ॥१६॥
 अनु कृष्णे वसुधिते जिहते उभे सूर्यस्य मंहना यजत्रे ।
 परि यत्ते महिमानं वृजध्वै सखाय इन्द्र काम्या ऋजिप्याः ॥१७॥
 पतिर्भव वृत्रहन्सूनृतानां गिरां विश्वायुर्वृषभो वयोधाः ।
 आ नो गहि सख्येभिः शिवेभिर्महान्महीभिरूतिभिः सख्यन् ॥१८॥

apāś cid eśhā vibhvò dāmūnāḥ prā sadhrīcīr asrijad
 viśvāścandraḥ | mādhvah punānāḥ kavībhiḥ pavitrair dyū-
 bhir hinvanty aktūbhir dhānutrīḥ || 16 || ānu kṛishṇé vāsu-
 dhitī jihāte ubhé sūryasya mañhānā yājatre | pāri yāt te
 mahimānaṁ vṛijādhyai sákḥāya indra kāmā rījipyāḥ
 || 17 || pátir bhava vṛitrahan sūnṛitanam girām viśvāyur
 vṛishabhó vayodhāḥ | ā no gahi sakhyébhiḥ śivébhir ma-
 hān mahībhir ūtībhiḥ saranyān || 18 ||

Inasmuch as the soul, swiftly waxing, the sustainer of all senses, coordinates the activities of body and mind (earth and heaven), to it, our faultless and extensive commendations are due. And therefore, all the invincible powers belong to the soul. 13

I wish to gain your friendship and extensive powers; many energies come to you. O the destroyer of evils, O wise soul, we offer to you glorious praise and dedication. May you be, O bounteous Lord, our God and protector. 14

He (the resplendent Lord) having found vast, splendid and rich tracts of land, sends life and motion to his friends and lovers. The radiant resplendent Lord in association with the leading vital principles animates the sun, dawn, the earth and fire with activity. 15

Resplendent Lord, the destroyer of evil forces, manifests the widespread, commingled, all-delighting cosmic vapours. These watery elements are the producers of food and they generate swift flowing streams of blissful elixir, incessantly flowing have been day and night. These waters benevolent to all sanctified by sages. 16

O resplendent Lord, to you proceed the two alternations of successively revolving day and night; both of them sanctified by the might of the sun, while your sincere and acceptable friends, the cosmic vital principles, are ready to encounter your adversaries and maintain your greatness. 17

O immortal resplendent Lord, destroyer of evils, the showerer of benefits, the giver of food, may you be the lord of our true and delightful expressions; may you, O great divine leader while intending to cherish our noble deeds, come to us with loving affection and preserve us with your auspicious protection. 18

तमङ्गिरस्वत्तमसा सपर्यन्तव्यं कृणोमि सन्यसे पुराजाम् ।
 द्रुहो वि याहि बहुला अदेवीः स्वभ नो मघवन्त्सातये धाः ॥१९॥
 मिहः पावकाः प्रतता अभूवन्स्वस्ति नः पिपृहि पारमांसाम् ।
 इन्द्र त्वं रथिरः पाहि नो रियो मक्षूर्मक्षू कृणुहि गोजितो नः ॥२०॥
 अदेदिष्ट वृत्रहा गोपतिर्गा अन्तः कृष्णो अरुषेर्धर्मभिर्गात् ।
 प्र सृनुता दिशमान ऋतेन दुरंश्च विश्वा अवृणोदप स्वाः ॥२१॥
 शुनं हुवेम मघवान्मिन्द्रमस्मिन्भरे नृतेमं वाजसातौ ।
 शृण्वन्तमुग्रमुतये समत्सु घन्तं वृत्राणि संजितं धनानाम् ॥२२॥

tām aṅgirasvān ná-
 masā saparyán návyam kṛṇomi sanyase purājām | drúho
 ví yāhi bahulā ádevih svāṣ ca no maghavan sātáye dhāḥ
 || 19 || mīhaḥ pāvakāḥ prátatā abhūvan svastí naḥ piprihi
 pārám āsām | indra tvām rathiráḥ pāhi no rishó makshū
 -makshū kṛṇuhi gojīto naḥ || 20 || ádedishta vṛtrahā gó-
 patir gā antāḥ kṛishnáñ arushaír dhāmabhir gāt | prá sū-
 nrítā diśámāna ritēna dúraṣ ca vísvā avṛiṇod āpa svāḥ
 || 21 || śunām huvema — || 22 ||

(१२) दार्शिकं सूक्तम्

(१-१७) सप्तदशर्वत्सास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिदशुः उक्ताः ॥

॥१९॥ इन्द्र सोमं सोमपते पिबेमं मार्घ्यंदिनं सर्वं चारु यत्ते ।
 प्रप्रुथ्या शिप्रे मघवन्नुजीषिन्विमुच्या हरी इह मादयस्व ॥१९॥

Índra sómam somapate píbemám mādhyamdinam sáva-
 nam cāru yāt te | praprúthyā śipre maghavann ṛijīshin vi-
 múcya hārī ihā mādayasva || 1 ||

I worship you with deep reverence, as realized sages do. O eternal Lord, I glorify you with new compositions. May you destroy the many impious oppressors of your worshippers and bestow upon us, O bounteous Lord, your own wealth for our benediction. 19

O resplendent Lord, your purifying and bless-bestowing streams of water are spread on all sides. Make us worthy to swim across it with safety. May you defend us from the malevolent, and make us strong to quickly conquer the cows of wisdom. 20

The slayer of evil forces discovers the cows of wisdom and by his radiant effulgence drives away the black devils. May he, importing us eternal truth throw, open all portals of knowledge for us. 21

We invoke you for our protection the opulent Lord, who is purifier, brave, the best guide in all the combats of life, the terrible fighter in his battles, the destroyer of foes and the conqueror of wealth. 22

O resplendent the lower self, fountain of bliss, accept our devotion which is dedicated to you at noon-day worship. O bounteous, bliss lover, loosen your strenuous actions, relax mentally and physically, and rejoice to the fullest extent. 1

गवा॒शिरं म॒न्थिन॑मिन्द्र शुक्रं पि॒वा सोमं॑ ररि॒मा ते मदा॑य ।
 ब्र॒ह्म॒कृता॑ मा॒रुते॑ना ग॒णेन॑ स॒जोषा॑ रु॒द्रेस्तृ॑पदा वृ॒षस्व ॥२॥
 ये ते शु॒ष्मं ये तवि॑षीमव॒र्धन्न॑र्चन्त इन्द्र म॒रुत॑स्त ओजः ।
 मा॒र्घ्यदि॑ने सर्व॑ने वज्रहस्त॒ पिवा रु॒द्रेभिः॑ स॒गणः॑ सु॒शिप्रः॑ ॥३॥
 त इ॒ह्वस्य॑ मधु॒मद्वि॑प्र इन्द्रस्य शर्धो॑ म॒रुतो॑ य आसन् ।
 येभिर्वृ॒त्रस्ये॑षितो वि॒वेदा॑म॒र्मणो॑ मन्य॒मानस्य॑ म॒र्म ॥४॥
 म॒नुष्व॑दिन्द्र सर्व॑नं जुषा॒णः पि॒वा सोमं॑ शश्व॒ति वी॒र्यी॑य ।
 स आ ववृ॑त्स्व ह॒र्यश्च॑ य॒ज्ञैः सर॑ण्यु॒भिर॑पो अ॒णीं सिस॑र्षि ॥५॥

gávaṣīram manthínam in-
 dra ṣukráṁ píba sómaṁ rarimá te mádaya | brahmakṛitā
 mārutenā gaṇéna sajóshā rudraís tṛipád á vṛishasva || 2 ||
 yé te śúshmaṁ yé távishim ávardhann árcanta indra ma-
 rútas ta ójaḥ | mādhyamdine sávane vajrahasta píba rudré-
 bhiḥ ságaṇaḥ suṣipra || 3 || tá ín nv áśya mádhumad vivi-
 pra índrasya śárdho marúto yá ásan | yébhīr vṛitrásyeshitó
 vivédamarmāṇo mānyamānasya mārma || 4 || manushvād indra
 sávanam juṣhaṇāḥ píba sómaṁ ṣaṣvate vīryāya | sá á vavṛit-
 sva haryaṣva yajñaiḥ saranyúbhīr apó árṇa sisarshi || 5 ||

॥१०॥ त्वम॒पो यद् वृ॒त्रं जघ॑न्वाँ अत्यौ॑ इव प्रा॒सृजः॑ स॒र्त॒वाजौ॑ ।
 शयानमिन्द्र च॒रता॑ व॒धेन॑ व॒त्रिवांसं॑ प॒रि दे॒वीर॑दे॒वम् ॥६॥
 यजाम॑ इ॒न्नम॑सा वृ॒द्धमिन्द्रं॑ वृ॒हन्त॑मृष्वम॒जरं॑ यु॒वानम् ।
 यस्य॑ प्रि॒ये म॒मर्तु॑र्य॒ज्ञिय॑स्य न रोद॑सी महि॒मानं॑ म॒माते॑ ॥७॥

tvám apó yád dha vṛitrám jaghanvān átyāñ iva prá-
 srijāḥ śartavájau | śáyānam indra cárata vadhéna vavrivān-
 sam pári devír ádevam || 6 || yájāma ín námasā vṛiddhám
 indram bṛihántam ṛishvám ajāraṁ yúvanam | yáśya priyé
 namátur yajñīyasya ná ródasī mahimānam mamáte || 7 ||

O resplendent self, accept our devotional love, mixed with milk or butter, milk-like purity of heart and mind; we offer it for your exhilaration. May you, along with the company of devout organs and vital breath, enjoy it to your full satisfaction. 2

These are the vital organs, O resplendent self, who, worshipping your prowess, augment your strength and vigour. O possessor of the adamantine determination and splendid form, may you along with the vital breath cherish our devotion at the noon-day worship. 3

These are the vital organs who are the strength of soul and who gently encourage it. Animated by them it pierces the vital part of evil which imagines itself invulnerable. 4

O resplendent self, like an intelligent being, pleased with our homage, may you cherish our devotion for the sake of perpetual vigour. O lord of sturdy organs may you come along with adorable (vital organs), and traversers (of the cosmos) and send down the nectar of spiritual joy to blend with the joys of body. 5

O resplendent self, inasmuch as you destroy the slumbering and darkling thought, obstructing evil forces, you let forth the pure thoughts like horses rushing into battle. 6

Therefore, we worship with reverence the resplendent self, who is great and sublime, eternal and ever youthful, and whose magnitude the great heaven and earth could never measure nor can, conceive to measure in future. 7

इन्द्रस्य कर्म सुकृता पुरुणि व्रतानि देवा न भिनन्ति विश्वे ।
 द्वाधार यः पृथिवीं द्यामुत्तेमां जजान सूर्यमुषसं सुदंसाः ॥८॥
 अद्रोघ सखं तव तन्महित्वं सद्यो यज्ञातो अपिबो ह सोमम् ।
 न द्याव इन्द्र तवसस्त ओजो नाहा न मासाः शरदौ वरन्त ॥९॥
 त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।
 यद् द्यावापृथिवी आविवेशीरथाभवः पूर्यः कारुधायाः ॥१०॥

indrasya kárma súkritā puruṇi vratāni devā ná minanti
 víśve | dādhāra yāḥ pṛithivīm dyām utémām jajāna sūryam
 ushāsam sudānsāḥ ॥ 8 ॥ ádrogha satyām táva tán mahitvām
 sadyó yāj jātó ápiḥa ha sómam | ná dyāva indra tavāsas
 ta ójo náhā ná māsāḥ śarādo varanta ॥ 9 ॥ tvām sadyó
 apiḥa jātá indra mādāya sómam paramé vyòman | yád dha
 dyāvāpṛithiví ávivesīr áthābhavaḥ pūrvyāḥ kārúdhāyāḥ
 ॥ 10 ॥

॥११॥ अहुवहिं परिशयानमर्णं ओजायमानं तुविजात तव्यान् ।
 न ते महित्वमनु भूदध द्यौर्यदन्यथा स्फिग्याश्च क्षामवस्थाः ॥११॥
 यज्ञो हि तं इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।
 यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत् ॥१२॥
 यज्ञेनेन्द्रमवसा चक्रे अर्वागेन सुम्नाय नव्यसे ववृत्याम् ।
 यः स्तोमेभिर्वावृधे पूर्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥१३॥

áhann áhim pariśáyānam árṇa ojāyámānam tuvijāta tá-
 vyān | ná te mahitvām ánu bhūd ádha dyaúr yád anyāya
 sphigyā kshām ávasthaḥ ॥ 11 ॥ yajñó hí ta indra vārdhano
 bhūd utá priyāḥ sutásomo miyédhaḥ | yajñéna yajñām ava
 yajñíyah sán yajñás te vājraṁ abihátya ávat ॥ 12 ॥ yajñé-
 néndram ávasā cakre arvāg aīnam sumnáya návyase va-
 vṛityām | yá stómebhir vāvṛidhé purvyébhir yó madhya-
 nebhir utá nūtanebhiḥ ॥ 13 ॥

Even all Nature's forces cannot belittle the greatness of the glorious exploits, and pious works of this resplendent self, of one who sustains the earth (body) and heaven (mind), and who is performer of marvels. The same self instigates the sun and dawn, source of intelligence and divine inspirations. 8

O-guileless soul, this is your true greatness, that as soon as you take birth in the human form, you taste the elixir of spiritual bliss. Neither the heavens, nor days, nor nights, nor months, nor years can check your mighty powers. 9

As soon as you take birth in the highest realm of divine world, O resplendent self, you taste the elixir of spiritual bliss for your exhilaration. Thereby you command the sphere of mind and body and become the prime artificer of all activities. 10

O resplendent self, inspirer of all creative works, you with your vigorous action dispel all serpentine instincts, which envelop the dormant mind. Yet the mental complex does not apprehend your greatness, as with one of your arms, you keep the physical body concealed. 11

O soul, our devotional worship is the augmentation of your glory, for the ritual, in which we offer our regards, is acceptable to you. O most worshipful, may you protect the solemn worshippers with determination and may this sacred worship strengthen your adamant will-power for the destruction of our demoniac impulses. 12

The worshipper by his traditional rituals establishes close proximity with the self which has always been exalted by praises of sages whether ancient, medieval or recent; may I further invoke him for new blessings. 13

विवेष यन्मा धिपणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः ।
 अंहसो यत्र पीपरयथा नो नवेव यान्तमुभये हवन्ते ॥१४॥
 आपूर्णो अस्य कुलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्वै ।
 समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदुभि सोमासु इन्द्रम् ॥१५॥
 न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रयः परि घन्तौ वरन्त ।
 इत्था सखिभ्य इषितो यदिन्द्रा दृळ्हं चिदरुजो गव्यमूर्ध्वम् ॥१६॥
 शुनं हुवेम मघवानिन्द्रमस्मिन्भरे नृतेम वाजसातौ ।
 शृण्वन्तेमुग्रमृतये समत्सु घन्तै वृत्राणि संजितं धनानाम् ॥१७॥

vivēsha yān mā dhishāṇā

jajāna stāvai purā pāryād indram āhnaḥ | āhhaso yātra pī-
 párad yātha no navēva yāntam ubhāye havante || 14 ||
 āpūrṇo asya kalāṣaḥ svāhā sékteva kōṣaṁ sisice pība-
 dhyai | sām u priyā āvavṛitran mādāya pradakṣhiṇīd abhī
 sōmāsa indram || 15 || nā tvā gabhirāḥ puruhūta sīndhur
 nādrayaḥ pāri shānto varanta | itthā sākhibhya ishito yād
 indrā drīhām cid ārujo gāvyaṁ ūrvām || 16 || ṣunāṁ hu-
 vema — || 17 ||

(३३) त्रयस्त्रिंशं सूक्तम्

(१-१३) त्रयोदशार्चन्यास्य सूक्तस्य (१-३, ५, ७, ९, ११-१३) प्रथमादितृचस्य पञ्चमीसप्तमी-
 नवम्युचामेकादश्यादितृचस्य च गाथिनो विश्वामित्र ऋषिः । (४, ६, ८, १०) चतुर्थी-
 पष्ठयष्टमीदशमीनाम् नम ऋषिः । (१-३, ५, ९, ११-१३) प्रथमादितृचस्य पञ्चमी-
 नवम्योऽर्चोरेकादश्यादितृचस्य च नमः । (४, ८, १०) चतुर्थ्यष्टमीदशमीनां
 विश्वामित्रः, (६, ७) पञ्चीसप्तम्योश्चेन्द्रो देवताः । (१-१३) प्रथमादि-
 द्वादशार्चं त्रिष्टुप्, (१३) त्रयोदश्याश्चानुष्टुप् छन्दसी ॥

॥ १२ ॥

प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।
 गोवैव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पर्यसा जवेते ॥१॥

33.

Prā párvatānām usatī upāsthād āśve iva víshite hása-
 māne | gāveva śubhré matārā rihāṇe vipāt chutudrī pāyasā
 javete || 1 ||

When the idea of glorifying the self enters my mind, I sing praises. May I laud him before encountering distant (evil days), whereby he may lead us beyond troubles; and both of us mind and the self, as if existing in Two opposite sides invoke him (the soul), just as those on either bank of a river hail a passenger in a boat. 14

The vase is filled with elixir homage for his acceptance. I pour it out for your acceptance, O soul, as water carrier pours out water from his bag. May the sweet streams of devotional elixir flow in reverence round the soul for his exhilaration. 15

O self, the soul, summoned by all, when you break through even the firmly built stalls of dark impulses neither the deep flowing flood of waters nor the accompanying hills can arrest your movement. 16

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 17

33

Two rivers are flowing with a variety of movements, the one is slow getting readily whilst the other flooded, both flowing from the flanks of the mountains, eager (to reach the sea) like two mares with loosened reins, contending with each other in speed, or like two fair mother-cows hastening to lick their calves, subsequently they flow rapidly beyond their confluence in one stream with united waters. 1

इन्द्रे॒षिते प्र॒सवं॑ भि॒क्षमा॑णे अ॒च्छा समु॒द्रं र॒थ्येव॑ याथः ।
 सम॒रा॒णे ऊ॒र्मिभिः॑ पि॒न्वमा॑ने अ॒न्या वाम॑न्यामप्येति शु॒भ्रे ॥२॥
 अ॒च्छा सि॒न्धुं मा॒तृता॑ममयासं वि॒पाश॑मुर्वी सु॒भगा॑मगन्म ।
 व॒त्समि॑व मा॒तरा॑ संरि॒ह्वाणे॑ संमा॒नं योनि॑मनु संचर॑न्ती ॥३॥
 ए॒ना व॒यं प॒यसा॑ पि॒न्वमा॑ना अनु योनिं दे॒वकृ॑तं चर॑न्तीः ।
 न वर्त॑वे प्र॒सवः॑ सर्ग॑तक्तः कि॒युर्वि॒प्रो न॒द्यो जो॒हवी॑ति ॥४॥
 रम॑ध्व मे वच॑से सो॒म्याय॑ ऋता॒वरी॑रुपं सु॒हृते॑र्वैः ।
 प्र सि॒न्धुम॑च्छा बृ॒हती॑ मनी॒षाव॑स्युर॒हे कु॑शिकस्य॒ सुनुः॑ ॥५॥

indreshite prasavām bhīkshamaṇe āchā samu-
 drām rathyēva yathah | samārāṇe ūrmībhiḥ pīnvamāne anyā
 vām anyām āpy eti śubhre || 2 || āchā sindhum mātṛitamāṁ
 ayāsam vipāśam urvīm subhāgām aganma | vatsām iva mā-
 tāṛā samrīhāṇe samānām yōnim ānu saṁcāranti || 3 || enā
 vayām pāyasā pīnvamānā ānu yōnim devākṛitam cārantiḥ |
 nā vārtave prasavāḥ sārgataktah | kimyūr vipro nadyo jo-
 haviti || 4 || rāmadhvaṁ me vācase somyāya rītāvarīr ūpa
 muhūrtam évaiḥ | prā sindhum āchā bṛihatī manishāvasyūr
 ahve kuśikāsya sūnūḥ || 5 ||

॥१३॥ इन्द्रो॑ अ॒स्मौ अ॒रदु॑द्वज्रबा॒हुरपा॑हन्वृ॒त्रं परि॑धिं न॒दीना॑म् ।
 दे॒वोऽन॑यत्सवि॒ता सु॒पाणि॑स्तस्य॒ वयं॑ प्र॒सवे॑ याम उ॒र्वीः ॥६॥
 प्र॒वाच्यै॑ शश्व॒धा वीर्यं॑ तदिन्द्र॒स्य कर्म॑ यदहिं॒ विवृ॑श्चत् ।
 वि वज्रेण॑ परि॒षदो॑ जघा॒नाय॒न्नापोऽयं॑ नमि॒च्छमा॑नाः ॥७॥

indro asmān aradad vājrabāhur āpāhan vṛitrām pari-
 dhīm nadīmām | devò 'nayat savitā supāṇis tāsyā vayām
 prasavé yāma urvīḥ || 6 || pravācyam śasvadhā vīryam tād
 indrasya kārma yād āhiṇi vivṛiṣāt | vī vājreṇa parishādo
 jaghānāyann āpó 'yanam ichāmānāḥ || 7 ||

Impelled by the sun, soliciting his commands, both of you go to the ocean like charioteers to their goal: flowing together, and swelling with your waves, bright rivers, each one of you proceeds to meet the other. 2

I go to the most resourceful rivers; I go to the one, with variety of movements flowing together to a common receptacle, like parent cows hastening to caress the calf. 3

[The rivers speak] Fertilizing the land with our current, we are flowing to the receptacle which has been appointed by the divine Lord, the course appointed for our journey permits no delay. Of what is the sage desirous, that he addresses the rivers ? 4

[The sage speaks] I, the disciple of an enlightened teacher, having acquired necessary knowledge, now desirous of protection, solicit your favour and address with earnest prayer to you the rivers before me. O rivers, charged with water, rest a moment from your course at my request. 5

[The rivers speak] The resplendent sun, wielder of the sharp rays, defines our course when he slashes obstructive forces blocking the path of waters. The sun leads us on our path, and obedient to his commands we flow as ample streams. 6

[The sage speaks] The heroic endeavours of resplendent sun are ever to be celebrated as he sets asunder the dark venomous obstructive forces and with his sharp lightning destroys the surrounding obstructors of rains. Then the waters proceed in the desired direction. 7

एतद्वचो जरितर्माणि मृष्टा आ यत्ते घोषानुत्तरा युगानि ।
 उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते ॥८॥
 ओ पु स्वसारः कारवे शृणोत ययौ वो दुरादनेसा रथेन ।
 नि पू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्यामिः ॥९॥
 आ ते कारो शृणवामा वचसि युयाथ दुरादनेसा रथेन ।
 नि ते नसे पीप्यानेव योषा मयायेव कन्या शश्वचै ते ॥१०॥

etād váco jaritar

māpi mṛishthā á yát te ghóshān úttará yugāni | ukthéshu
 káro prāti no jushasva má no ní kaḥ purushatrā námas te
 || 8 || ó shú ṣvasāraḥ kārave śṛiṇota yayaú vo dūrād ánasā
 ráthena | ní shú namadhvam bhávatā supārā adboaksháh
 sindhavaḥ srotyábbhiḥ || 9 || á te káro śṛiṇavāmā vácānsi ya-
 yátha dūrād ánasā ráthena | ní te naṁsai pípyānéva yóshā
 máryāyeva kanyā śaṣvacaf te || 10 ||

॥१॥ यदङ्ग त्वा भरताः संतरेयुर्गव्यन्याम इषित इन्द्रजुतः ।
 अर्षादहं प्रसवः सर्गीतक्त आ वो वृणे सुमतिं यज्ञियानाम् ॥११॥
 अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।
 प्र पिन्वध्यमिषयन्तीः सुराद्या आ वृक्षणाः पूणध्वं यात शीर्षम् ॥१२॥
 उद्व ऊर्मिः शम्या हुन्त्वापो योक्त्राणि मुञ्चत ।
 मादुष्कृतौ व्येनसाघ्न्यौ शूनमारताम् ॥१३॥

yád aṅgá tvā bharatāḥ samtāreyur gavyán grāma ishita
 indrajūtaḥ | árshād áha prasaváh sárgataкта á vo vṛiṇe su-
 inatīm yajñíyānam || 11 || átārishur bharatā gavyávaḥ sám
 ábhakta vípraḥ sumatīm nadínām | prá pinvadhvam ishā-
 yantiḥ surádhā á vakshánāḥ pṛiṇádhvam yátá śibham || 12 ||
 úd va urmīḥ śāmya hantv āpo yóktrāṇi muñcata | mádu-
 shkritau vyēnasāghnyaú śūnam áratām || 13 ||

[The rivers speak] O praiser of the resplendent sun, forget not this praise, nor the words of reverence that you have addressed to us for these words will be remembered in future too. O celebrator of holy rites, be favourable to us in solemn prayers. Treat us not in the arrogant manner as usually men do. May you accept our salutation. 8

[The sage speaks] O sister streams, kindly listen to him who praises you, who has come from afar with a chariot (cart). May you bow down lowly; become easily fordable; remain, rivers, lower than the axle of the wheel with your currents. 9

[The rivers speak] O singer of the hymn, we hear your words, that you have come from afar with a cart and a chariot. We bow down before you like a woman nursing her child and like a maiden bending to embrace a man, so will we do for you. 10

[The sage speaks] Since, rivers, you have allowed me to cross, so may the people of this land pass over your united stream. May the people desiring to cross the streams, permitted by you and impelled by the sun, pass. Then let the course appointed for your going be resumed. I appreciate and admire the wisdom of the holy ones like you. 11

Illustrious people of the land, seeking wealth, pass over; the sage enjoys the favour of the rivers. May the streams irrigate the fields to make them fertile and produce wealth and abundance. May rivers fill the fields in full. 12

Let your waves (rivers) so flow that the pin of the yoke remains above the waters. And may the two streams, exempt from misfortune or defect, and unrestrained, stay within limits for our abundance. 13

(३४) ऋत्विषां सूक्तम्

(१-११) एकादशर्षन्मास्य सूक्तस्य मायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥

इन्द्रः पुर्भिदातिरद्वासमर्केर्विदद्वसुर्दयमानो वि शत्रून् ।
 ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्रोदसी उभे ॥१॥
 मखस्य ते तविषस्य प्र जुतिमिर्यमि वाचममृताय भूषन् ।
 इन्द्र क्षितीनामसि मानुषीणां विशां दैवीनामुत पूर्वयावा ॥२॥

34.

Indrah pūrbhīd ātirad dāsam arkaīr vidādvasur dāya-
 māno vī śātrūn | brāhmajūtas tanvā vāvṛidhānó bhūridātra
 āpṛiṇad ródasī ubhé || 1 || makhāsya te tavishāsya prā jū-
 tīm iyarmi vācam amṛitāya bhūshan | indra kshitūnām asi
 mánushīnām viśām daivinām utá pūrvayāvā || 2 ||

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्षणीतिः ।
 अहुन्त्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्वाभ्याणाम् ॥३॥
 इन्द्रः स्वर्षा जनयन्नहानि जिगायोशिग्भिः पृतना अभिष्टिः ।
 प्रारोचयन्मनवे केतुमह्लामविन्दुज्योतिर्बृहते रणाय ॥४॥
 इन्द्रस्तुजो बर्हणा आ विवेश नृवद्वधानो नर्यां पुरुणि ।
 अचेतयद्विय इमा जरित्रे प्रेम वर्णमतिरच्छुक्रमासाम् ॥५॥

indro vri-

trām avṛiṇoc chārdhanītiḥ prā māyīnām aminād vārpanītiḥ |
 āhan vyāṅsam uśādhiag vāneshv āvīr dhénā akṛiṇod rāmyā-
 nām || 3 || indrah svarshā janāyann āhāni jigāyosīgbbhiḥ pṛi-
 tanā abhishtīḥ | prārocayan mánave ketúm āhnām āvindaj
 jyótir bṛihaté rānāya || 4 || indras tújo barhānā ā vivesha
 nṛivād dādhanō nāryā purūṇi | ācetayad dhīya imā jaritré
 prēmām vārṇam atirac chukrām āsām || 5 ||

The resplendent self, dispeller of the strongholds of evils, manifesting his greatness, mercilessly destroys his adversaries and overwhelms the wicked impulses with his radiant wisdom. Inspired by prayers, he expands his stature and armed in many ways he imparts spiritual joy to both the realms of body and mind. 1

O resplendent self, adorable and mighty, decorating you, I address sincere prayers to you for the sake of obtaining immortality. You are the leader of human generations as well of Nature's heavenly bounties. 2

The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combats, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom, hidden in the dark caves of ignorance. 3

The bliss-bestower soul, as if like the sun, brightens the days, and helping brilliant sages subdues the gloom of evil impulses. He then illumines the banner of divine consciousness for the benefit of mankind and provides divine wisdom to win over conflicts of life. 4

The powerful soul breaks through all adversities like a leader piercing through the army of wicked enemies. It radiates wisdom in the minds of devotees and widely spreads out splendour by his own radiance. 5

॥ ६ ॥

म॒हो म॒हानि प॒नयन्त्य॒स्येन्द्र॑स्य क॒र्म सु॒कृता पु॒रुणि॑ ।
 वृ॒जनेन॑ वृ॒जिनान्तं॑ पि॒पेष मा॒याभिर्द॑स्यैर॒भिभू॑त्यो॒जाः ॥६॥
 यु॒धेन्द्रो म॒ह्ना वरि॑वश्चकार दे॒वेभ्यः॑ सत्प॑तिश्चर्षणि॒प्राः ।
 वि॒वस्व॑तः स॒दने॒ अस्य॑ तानि॒ वि॒प्रा उ॒क्थेभिः॑ क॒वयो॑ गृणन्ति ॥७॥

mahó mahāni panayanty asyéndrasya kárma sūkṛita pu-
 rūṇi | vṛijánena vṛijínán sám pipesha mâyábhīr dásyūir
 abhībhūtyojāḥ || 6 || yudhéndro mahnā várivaṣ cakāra devé-
 bhyāḥ sátpatiṣ carshaṇiprah | vivásvataḥ sádane asya táni
 viprā ukthébhiḥ kaváyo gṛṇanti || 7 ||

स॒त्रासा॑हं वरे॒ण्यं स॒होदां॑ सं॒सवांसं॑ स्वर॒पश्च॑ दे॒वीः ।
 स॒सान् यः पृ॒थिवीं॑ द्या॒मुते॑मामिन्द्रं म॒दन्त्यनु॑ धीरे॒णासः॑ ॥८॥
 स॒साना॑त्यौ उ॒त सूर्य॑ स॒सानेन्द्रः॑ स॒सान पु॒रुभो॑जसं॒ गाम् ।
 हि॒र॒ण्यय॑मु॒त भो॒गं स॒सान ह॒त्वी द॒स्युन्प्रा॑र्यं वर्ण॑मावत् ॥९॥
 इन्द्र॑ ओषधीर॒सनो॑द॒हानि॑ वन॒स्पती॑र॒सनो॑वृ॒न्तरि॑क्षम् ।
 बि॒भेद॑ व॒लं नु॒नुदे॑ वि॒वाचो॑ऽथा॒भवद्मि॒ताभि॑कृतूनाम् ॥१०॥
 शु॒नं हु॒वेम म॒घवानि॑मिन्द्रं म॒स्मिन्भरे॑ नृ॒तसं॑ वा॒जसा॑तौ ।
 शृ॒ण्वन्त॑मु॒ग्रमु॒तये॑ स॒मत्सु॑ घ॒न्तं वृ॒त्राणि॑ सं॒जितं॑ ध॒नाना॑म् ॥११॥

satrásāliṁ vāreṇyaṁ
 sahodām sasavānsam svār apās ca devīḥ | sasāna yāḥ pṛi-
 thivīm dyām utémām índram madanty ānu dhīraṇāsaḥ
 || 8 || sasānātyān utá sūryam sasānéndraḥ sasāna purubhó-
 jasaṁ gām | hiraṇyāyam utá bhógam sasāna hatvī dásyūn
 prāryam vārṇam āvat || 9 || índra óshadbīr asanod āhāni vá-
 naspátīir asanod antárikshaṁ | bibhēda valám nunudé ví-
 vācō 'thabhad vad damitābhíkratūnām || 10 || ṣunām huvenia
 — || 11 ||

Many great and glorious achievements of this mighty soul are universally celebrated. It crushes the strong by its own strength, and through its overpowering prowess, it overcomes the malignant by its wondrous art and wisdom. 6

The resplendent self, the protector of the virtuous and fulfiller of the aspirations of men gives opulent rewards to the sense-organs in the fierce struggle. Therefore, prudent sages praise his achievements with sacred hymns in the sacrificial chamber of the worshipper. 7

Devout and wise worshippers propitiate resplendent self, the subduer of evils, superb, the giver of strength, the enjoyer of bliss and fruits of divine actions, and granter of consciousness to the terrestrial and cosmic realms (of body and mind). 8

The soul gives vitality and divine consciousness. He gives speech which like a cow nourishes all. He enriches men with golden wisdom. Verily, he destroys the wicked ones and protects the group of virtuous people. 9

May the resplendent Lord, day by day, give us medicinal herbs, and plants and trees, and the water-laden clouds in the mid-space. He cleaves the clouds of ignorance, scatters opponents, and subdues proud adversaries. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggle and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३५) पञ्चमिषां सूक्तम्

(१-११) एकादशार्चस्वास्त्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥ १ ॥

निष्ठा हरी रथ आ युज्यमाना याहि वायुर्न नियुतो नो अच्छ ।
 पिबास्यन्धो अभिर्दृष्टो अस्मे इन्द्र स्वाहा ररिमा ते मदाय ॥१॥
 उपाजिरा पुरुहुताय समी हरी रथस्य धूर्वा युनज्मि ।
 द्रवद्यथा संभृतं विश्वतश्चिदुपेमं यज्ञमा वहत इन्द्रम् ॥२॥

35.

Tisṭhā hārī rātha ā yujyāmānā yāhi vāyúr nā niyúto
 no ácha | píbāsy ándho abhírishṭo asmé índra svāhā ra-
 rimā te mādāya || 1 || upājirā puruhūtāya saptī hārī rātha-
 sya dhūrshv ā yunajmi | dravād yāthā sām̐bhṛitam̐ viśvā-
 taṣ cid upemām̐ yajñām ā vahāta indram || 2 ||

उपो नयस्व वृषणा तपुष्पोतेमव त्वं वृषभ स्वधावः ।
 ग्रसेतामश्वा वि सुचेह शोणा दिवेदिवे सदशीरद्धि धानाः ॥३॥
 ब्रह्मणा ते ब्रह्मयुजा युनज्मि हरी सखाया सधमाद आशू ।
 स्थिरं रथं सुखमिन्द्राधितिष्ठन्प्रजानन्विहो उप याहि सोमम् ॥४॥
 मा ते हरी वृषणा वीतपृष्ठा नि रीरमन्यजमानासो अन्ये ।
 अत्यायाहि शश्वतो वयं तेऽरं सुतेभिः कृणवाम सोमैः ॥५॥

úpo nayasva

vṛṣhaṇā tapushpótém ava tvám̐ vṛṣhabha svadhāvaḥ | grá-
 setām̐ áśvā ví mucehá ṣónā divé-dive sadṛśīr addhi dhā-
 nāḥ || 3 || bráhmaṇā te brahmayújā yunajmi hārī sákhāyā
 sadhamāda āśū | sthirām̐ rātham̐ sukhām̐ indṛādhitisṭhan̐
 prajānān̐ vidvāñ̐ úpa yāhi sómam̐ || 4 || mā te hārī vṛṣhaṇā
 vītáprishthā ní rīraman̐ yájamānāso anyé | atyāyāhi śásvato
 vayām̐ té 'ram̐ sutébhiḥ̐ kṛiṇavāma sómāiḥ̐ || 5 ||

O resplendent self, having yoked the two faculties—mental and intellectual—in the chariot of human body, come to us, as the cosmic wind rushing towards us. We offer to you with reverence our loving devotion for your exaltation. 1

I harness for you, O resplendent self, invoked by all, the swift-gliding pair of mental and physical energies—to the chariot like human form, so that they may bring you to my well-set place of sacred work. 2

O showerer of benefits and giver of nourishment, may you bring your vigorous and protective steed-like faculties here and protect your worshippers. Let your sturdy senses relax here and enjoy nourishing food. May you also find the same nourishment day by day. 3

Reciting sacred prayers I harness these faculties which are your allies and swift-paced in the struggle of life and which are to be yoked with prayerful mind. O resplendent self, may you mounting on your firm and comfortable chariot, come to our devotional worship to participate in our spiritual joy. 4

Let not your vigorous and charming faculties be attracted by other host-worshippers. May you pass by them all and hasten onward hither. With loving devotion, we shall propitiate you to your full satisfaction. 5

॥१८॥

तवायं सोमस्त्वमेष्टवार्हः शश्वत्तमं सुमना अस्य पाहि ।
 अस्मिन्यज्ञे बर्हिष्या निषद्या दधिष्वेमं जुठर इन्दुमिन्द्र ॥६॥
 स्तीर्णं ते बर्हिः सुत इन्द्र सोमः कृता धाना अत्ते ते हरिभ्याम् ।
 तदोकसे पुरुशाकाय वृष्णे मरुत्वते तुभ्यं राता हवींषि ॥७॥

tāvāyām sōmas tvām éhy arvāñ chaṣvattamām sumānā
 asyā pāhi | asmīn yajñé barhiṣhy ā nishādyā dadhishvė-
 mām jathāra indum indra || 6 || stīrṇānu te barhiḥ sutā in-
 dra sōmaḥ kṛitā dhānā āttave te hāribhyām | tādokase pu-
 ruṣākāya vṛiṣṇe marútvate túbhyam rātā havīnshi || 7 ||

इमं नरः पर्वतास्तुभ्यमापः समिन्द्र गोभिर्मधुमन्तमक्रन् ।
 तस्यागत्या सुमना ऋष्व पाहि प्रजानन्विद्वान्पथ्याऽनु स्वाः ॥८॥
 यौ आभजो मरुत इन्द्र सोमे ये त्वामवर्धन्नभवाणस्तै ।
 तेभिरेतं सजोषा वावशानोऽग्नेः पिव जिह्वया सोममिन्द्र ॥९॥
 इन्द्र पिव स्वधया चित्सुतस्याग्नेर्वी पाहि जिह्वया यजत्र ।
 अध्वर्यावा प्रयतं शक्र हस्ताद्धोतुर्वा यज्ञं हविषो जुषस्व ॥१०॥
 शुनं हुवेम मध्वानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमृतये समत्सु घ्नन्त वृत्राणि संजितं धनानाम् ॥११॥

imām nārāḥ pārvatās túbhyam āpaḥ sām indra góbhīr mā-
 dhumantam akran | tāsyaāgatyā sumānā ṛiṣhva pāhi prajā-
 nān vidvān pathyā ānu svāḥ || 8 || yāñ ābhajo marúta indra
 sōme yé tvām āvardhann ābhavan gaṇās te | tébhir etām
 sajóshā vāvaśāno 'gnéḥ piba jihváyā sómam indra || 9 || ín-
 dra piba svadháyā cit sutāsyaāgnér vā pāhi jihváyā yaja-
 tra | adhvaryór vā práyatam śakra hástād dhótur vā ya-
 jñām havisho jushasva || 10 || ṣunām huvema — || 11 ||

O resplendent self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full. 6

O resplendent self, our hearts are opened for you; our emotional affection is poured forth. The nourishing food for the physical and mental faculties has been made available. O showerer of benefits, may you dwell in our heart, girt with vital breaths. For you, these dedications are offered. 7

The leaders of the ceremony have prepared for you, O resplendent self, this elixir which has been sweetened with intellect, austerity and pure thoughts; O beautiful self, may you be favourably disposed to accept this elixir which suits well to your characteristic aptitude. 8

O resplendent self, may you drink this divine elixir, in the company of those vital breaths who share in this libation, who encourage you and are your associates. May you with your eagerness relish it with burning enthusiasm. 9

O resplendent self, may you drink of this effused spiritual nectar either your own by relish O adorable, or by burning compulsion. Drink it, O strong and potent, offered by the hands of presenters or accept it from the hands of the pious devotees. 10

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३६) पहमिंशं सूक्तम्

(१-११) एकादशर्षेत्यास्य सूक्तस्य (१-९. ११) प्रथमादिनवर्षमिकादस्याश्च गायिनो विश्वामित्रः,

(१०) दशम्याश्वाङ्गिरसो वोऽङ्गिरी । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१९॥

इमाम् शु प्रभृतिं सातये धाः शश्वच्छश्वदुतिभिर्यादमानः ।
 सुतेसुते वावृधे वर्धनेभिर्यः कर्मेभिर्महद्भिः सुश्रुतो भूत् ॥१॥
 इन्द्राय सोमाः प्रदिवो विदाना ऋभुर्येभिर्वृषपर्वा विहायाः ।
 प्रयम्यमानान्प्रति षू गृभायेन्द्र पिब वृषधूतस्य वृष्णः ॥२॥

36.

Imām ū shú prābhṛtiṁ sātāye dhāḥ śasvac-chasvad
 ūtibhir yādamānaḥ | sūtē-sute vāvṛidhe vārdhanebhir yāḥ
 kárnabhir mahādbhiḥ súsruto bhút || 1 || índrāya sómāḥ
 pradīvo vídānā ṛibhūr yēbhir vṛishaparvā víhāyāḥ | pra-
 yamyāmānān prāti shú gṛibhāyéndra píba vṛishadhūtasya
 vṛishṇaḥ || 2 ||

पिबा वर्धस्य तव घा सुतास इन्द्र सोमासः प्रथमा उतेमे ।
 यथापिबः पूर्यां इन्द्र सोमौ एवा पाहि पन्यो अद्या नवीयान् ॥३॥
 महौ अमत्रो वृजने विरप्स्युग्रं शवः पत्यते धृष्णोजः ।
 नाह विव्याच पृथिवी चनेन यत्सोमासो हर्यश्चममन्दन् ॥४॥
 महौ उग्रो वावृधे वीर्याय समाचके वृषभः काव्येन ।
 इन्द्रो भगो वाजदा अस्य गावः प्र जायन्ते दक्षिणा अस्य पूर्वीः ॥५॥

píba vārdhasva táva ghā sutāsa índra sómā-
 saḥ prathamā utémé | yāthāpibaḥ pūrvyāñ indra sómāñ
 evā pāhi pányo adyā náviyān || 3 || mahāñ ámatro vṛijāne
 virapsy ūgrām śavaḥ patyate dhrishṇv ójaḥ | náha vivyāca
 pṛithivī canāīnam yāt sómāso háryasvam ámandan || 4 ||
 mahāñ ugró vāvṛidhe vīryāya samācakre vṛishabhāḥ ká-
 vyena | índro bhágo vājadā asya gāvaḥ prá jāyante dá-
 kshiṇā asya pūrvīḥ || 5 ||

O resplendent self, ever-ready to help your associates with protective measures, accept our offerings for the grant of wealth. You are the one who grows with augmenting energies through reiterated libations and are renowned for glorious deeds. 1

For the resplendent self, the divine happiness is derived from the innermost celestial region, and thereby it becomes strong-jointed, vast and wise. O resplendent self, may you drink in full this divine happiness a juice, as if churned out and effused, capable of exhilarating and invigorating you, and providing you control over evil tendencies. 2

O resplendent self, accept the divine happiness and thrive. These blessings are offered to you from ancient times. O self, the adorable, cherish today the recent dedications as you have been enjoying in the past (previous lives). 3

The great illustrious self is invincible in battles and he is the defier of foes. His fierce strength and resistless vigour are exerted everywhere. When verily the divine happiness exhilarates this master of vigorous strength, his glory, neither the earth could comprehend nor the other one (heaven). 4

The mighty, fierce, auspicious and illustrious self, the showerer of benefits, augments in power as he is animated for heroic acts by praises. His senses of wisdom provide prosperity, and thus his contributions are manifold. 5

॥२०॥

प्र यत्सिन्धवः प्रसवं यथायत्नापः समुद्रं रथ्येव जग्मुः ।
 अतश्चिदिन्द्रः सदसो वरीयान्यदीं सोमः पूणति दुग्धो अंशुः ॥६॥
 समुद्रेण सिन्धवो यादमाना इन्द्राय सोमं सुपुतं भरन्तः ।
 अंशुं दुहन्ति हस्तिनो भरिर्त्रैर्मध्वः पुनन्ति धारया पवित्रैः ॥७॥

prā yāt sīndhavaḥ prasavām yāthāyann āpaḥ samudrām
 rathyēva jagmuḥ | ātaṣ eid īndraḥ sādaso vārīyān yād im
 sōmaḥ prīṇāti dugdhó aṁśūḥ || 6 || samudrēna sīndhavo yā-
 damānā īndrāya sōmaṁ sūshutam bhārantāḥ | aṁśūm du-
 hanti hastino bharītrair mādhwāḥ punanti dhārayā pavī-
 traiḥ || 7 ||

हृदा इव कुक्षयः सोमधानाः समीं विध्याच सवना पुरूणि ।
 अन्ना यदिन्द्रः प्रथमा व्याशं वृत्रं जघन्वाँ अवृणीत सोमम् ॥८॥
 आ तू भर माकिरेतत्परिं ष्टाद्विष्मा हि त्वा वसुपतिं वसूनाम् ।
 इन्द्र यत्ते माहिंनं दत्रमस्त्यस्मभ्यं तदर्यश्च प्र यन्धि ॥९॥
 अस्मे प्र यन्धि मघवन्नृजीषिन्निन्द्रं रायो विश्ववारस्य भूरैः ।
 अस्मे शतं शरदो जीवसे धा अस्मे वीराञ्छधत् इन्द्र शिप्रिन् ॥१०॥
 शुनं हुवेम मघवानिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 भृष्वन्तमुग्रमृतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥११॥

hradā iva kukshāyaḥ somadhānāḥ sām ī vivyāca
 sāvānā purūṇi | ānnā yād īndraḥ prathamā vy āṣa vṛitrām
 jaghanvāñ avrīṇīta sōmaṁ || 8 || ā tū bhara mākīr etāt pāri
 śbthād vidmā hī tvā vāsapatim vāsūnām | īndra yāt te
 mālīnam dātram āsty asmābhiyaṁ tād dharyasva prā yan-
 dhi || 9 || asmé prā yandhi maghavann ṛijishinn īndra rāyó
 viśvāvārasya bhūreḥ | asmé śatām śarādo jīvāse dhā asmé
 vīrāñ chāśvata īndra śiprin || 10 || śunām huvema —
 || 11 ||

As the rivers pursue their course, or as the rain-waters rush to the ocean, or chariots march to a goal, in the same manner, the milk of divine happiness rushinglly fills the soul in full, and in this sense, the self becomes superb in his realm. 6

As the rivers are solicitous to fill up the ocean in the same way, the sense organs milk out the divine happiness, remove the evil impurities from it through proper filters, and carry it as an offering to the resplendent self. 7

The capacity of the resplendent self (the soul) for holding and enjoying the divine happiness is immense as that of a lake, for he has been receiving it and accumulating at numerous selfless sacrifices through the series of life. Inasmuch as he has enjoyed it at the first occasion, he has been simultaneously slaying the demon nescience, and then further enjoying the divine happiness, sharing it with other faculties. 8

O resplendent self, bestow prosperity, without delay; let no one impede you, for we know you to be the Lord of wealth of abundant treasures. And since your greatness is munificence, therefore, O Lord of speedy vitality, grant us ample riches. 9

O oppulent resplendent Lord, you are our guide on a straight path, charming and handsome; may you give us riches in ample quantity; bless us to live for hundred years and bestow upon us continued prosperity. 10

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of foods. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 11

(३७) सप्तमिहां सूक्तम्

(१-११) एकादशर्षस्यास्य सूक्तस्य गायित्रो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-१०) प्रथमादिदशर्षा गायत्री, (११) एकादश्याश्चतुष्टुप् छन्दसी ॥

॥२१॥ वार्त्रहत्याय शर्वसे पृतनापाह्णाय च । इन्द्र त्वा वर्तयामसि ॥१॥
 अर्वाचीनं सु ते मन उत चक्षुः शतक्रतो । इन्द्र कृष्वन्तु वाघतः ॥२॥
 नामानि ते शतक्रतो विश्वाभिर्गीर्भिरीमहे । इन्द्राभिमातिषाहे ॥३॥
 पुरुष्टुतस्य धामभिः शतेन महयामसि । इन्द्रस्य चर्षणीधृतः ॥४॥
 इन्द्र वृत्राय हन्तवि पुरुहुतसुपं ब्रुवे । भरेषु वार्जसातये ॥५॥

37.

Vātrahatyāya śavase pritanāśhāhyāya ca | indra tvā
 vartayāmasi || 1 || arvācīnam sū te māna utā cākshuḥ śata-
 krato | indra kṛiṇvāntu vāghātaḥ || 2 || nāmāni te śatakrato
 viśvābhir gīrbhīr īmahe | indrābhimātishāhye || 3 || puru-
 shṭutāsya dhāmabhiḥ śatēna mahayāmasi | indrasya carsha-
 nīdhrītaḥ || 4 || indram vṛitrāya hāntave puruhūtām ūpa
 bruve | bhāreshu vājasātaye || 5 ||

॥२२॥ वार्जेषु सासहिर्भेव त्वामीमहे शतक्रतो । इन्द्र वृत्राय हन्तवि ॥६॥
 द्युक्षेषु पृतनाज्ये पृतसुतर्षु श्रवःसु च । इन्द्र साक्ष्वाभिमातिषु ॥७॥
 शुष्मिन्तमं न ऊतये द्युम्निनं पाहि जागृविम् । इन्द्र सोमं शतक्रतो ॥८॥
 इन्द्रियाणि शतक्रतो या ते जनेषु पञ्चसु । इन्द्र तानि त आ वृणे ॥९॥

vājeshu sāśahīr bhava tvām īmahe śatakrato | indra
 vṛitrāya hāntave || 6 || dyumnéshu pritanājye pritsutārshu
 śrāvassu ca | indra sākshvābhimātishu || 7 || śushmīntamam
 na ūtāye dyumnīnam pāhi jāgrivim | indra sōmam śata-
 krato || 8 || indriyāni śatakrato yā te jāncshu pañcāsu | in-
 dra tāni ta ā vṛiṇe || 9 || .

We invoke you, O resplendent Lord, to exert the strength that destroys evil nescience and over-power forces of hostility. 1

O Lord, the performer of hundred selfless deeds, may our praises direct your spirit and eyes hitherward. 2

O performer of hundred selfless deeds, we recite your many names in all our hymns for strength and for the triumph over evils. 3

We repeat the praise of universally lauded resplendent Lord, the supporter of man, invested with a hundred glories. 4

I address you, O resplendent Lord, invoked by all for destroying evils by nescience and granting us food as a reward of battle. 5

The victorious in struggles, O resplendent self, performer of hundred brave deeds in battles; we solicit you to destroy nescience. 6

Overcome, O resplendent self, those who are adverse to us in riches, in battles, in wars, in glories, and in martial strength. 7

O resplendent self, performer of hundred selfless deeds, for our preservation, accept our loving devotion which is superb in excellence, glory and exhilaration. 8

O illustrious self, performer of hundred selfless deeds, I regard the five organs of senses, provided to the five classes of people in society, as dependent on you. 9

अगन्निन्द्र श्रवो बृहद्भुक्तं दधिष्व दुष्टरम् । उते शुष्मं तिरामसि ॥१०॥
 अवावतो न आ गृह्यो शक्र परावतः ।
 उ लोको यस्तं अद्रिव इन्द्रेह तत आ गहि ॥११॥

ágann indra śrávo bṛihád dyu-
 mnám dadhishva dushtāram | út te śúshmam tirāmasi
 || 10 || arvāvato na á gahy átho śakra parāvataḥ | u lokó
 yás te adriva índrebá táta á gahi || 11 ||

(३८) अष्टात्रिंशं सूक्तम्

(१-१०) दशर्वत्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिः, तादुमौ वा, गायित्रो
 विश्वामित्रो वा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२३॥

अभि तष्टेव दीधया मनीषामत्यो न वाजी सुधुरो जिहानः ।
 अभि प्रियाणि मर्षेऽश्वत्पराणि कवीरिच्छामि संदशे सुमेधाः ॥१॥
 इनोत पृच्छ जनिमा कवीनां मनोधृतः सुकृतस्तक्षत द्याम् ।
 इमा उ ते प्रण्योऽर्धवर्धमाना मनोवाता अध नु धर्मेणि ग्मन् ॥२॥
 नि वीमिदत्र गुह्या दधाना उत क्षत्राय रोदसी समञ्जन् ।
 सं मात्राभिर्ममिरे येसुर्वी अन्तर्मही समृते धायसे धुः ॥३॥

38.

Abhí táshṭeva dīdhayā manīśhām átyo ná vājí sudhúro
 jīhānah | abhí priyāṇi mārmaṛīṣat pārāṇi kavīr ichāmi sam-
 drīṣe sumedhāḥ || 1 || inótá priekha jānimā kavīnām mano-
 dhṛītaḥ sukṛītas takshata dyām | imá u te pranyò vārdha-
 mānā mānovāta ádha nú dhārmani gman || 2 || ní shīm íd
 átra gúhya dādhanā utá kshatrāya ródasi sám añjan | sám
 mátrābhīr mamiré yemúr urví antár mahí sámṛite dháyase
 dhuḥ || 3 ||

O illustrious self, may you receive from us the offerings;
may you grant us such wealth as may not be easily
surpassed. We shall acclaim and applaud your vigour. 10

O radiant illustrious self, come to us from far and nigh.
May you, from any region whatsoever come to us, O
thunderarmed. 11

38

Compose a pious praise, as a carpenter carves the wood
zealously or as a quick horse comfortably carries his
load, pondering upon what is dearest and noble, I
with clear vision aspire to understand the teachings of
our sages. 1

Ask of the holy teachers, the origin of these poet sages,
who with well-disciplined minds and virtuous deeds
achieved the heavenly bliss. May these expiatory
praises, rapid as the mind, augment your power and
reach you. 2

Comprehending hidden mysteries here on this earth, they,
through their power, measure the secrets of the realm of
mind and body. They set limits to their elements connect
both of them mutually together wide spread and vast
and fix the intermediate realm of vital breath to sustain
them. 3

आतिष्ठन्तं परि विश्वे अभूषञ्चियो वसानश्चरति स्वरोचिः ।
 महत्तद्वृणो अमुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥४॥
 असूत पूर्वो वृषभो ज्यायानिमा अस्य शुरुधः सन्ति पूर्वीः ।
 दिवो नपाता विदथस्य धीभिः क्षत्रं राजाना प्रदिवो दधाथे ॥५॥

ātīṣṭhantam pári víṣve abhūshañ chriyo vásā-
 naṣ carati svárociḥ | mahāt tául vṛiṣṇo ásurasya nāmā vi-
 svárūpo amṛitāni tasthau || 4 || ásūta pūrvo vṛishabhó jyā-
 yān imá asya śurūdhaḥ santi pūrvīḥ | dívo napātā vidá-
 thasya dhībhiḥ kshatrām rājānā pradívo dadhāthe || 5 ||

॥२३॥ त्रीणि राजाना विदथे पुरुणि परि विश्वानि मूषथः सदांसि ।
 अपश्यमत्र मनसा जगन्वान्व्रते गन्धर्वो अपि वायुकेशान् ॥६॥
 तदिह्यस्य वृषभस्य धेनोरा नामभिर्ममिरे सक्म्यं गोः ।
 अन्यदन्यदसुर्यो वसाना नि मायिनो ममिरे रूपमस्मिन् ॥७॥
 तदिह्यस्य सवितुर्नकिर्मे हिरण्ययीममतिं यामशिश्नेत् ।
 आ सुष्टुती रोदसी विश्वमिन्वे अपीव योषा जनिमानि वव्रे ॥८॥
 युवं प्रत्नस्य साधथो महो यद्वीं स्वस्तिः परि णः स्यातम् ।
 गोपाजिह्वस्य तस्थुषो विरूपा विश्वे पश्यन्ति मायिनः कृतानि ॥९॥

trīṇi rājānā vidáthe purūṇi pári viśvāni bhūshathah sā-
 dañsi | ápasyaṁ átra mánasā jagannvān vraté gandharvāñ
 ápi vāyúkeśān || 6 || tául ín nv ásyā vṛishabhásya dhenór á
 nāmabhir mamire sákmyaṁ góḥ | anyád-anyad asuryām
 vásānā ní māyíno mamire rūpām asmin || 7 || tául ín nv
 ásyā savitúr nákir me hiranyáyīm amátim yām áṣiṣret | á
 sushtutí ródasī viśvaminvé ápíva yóshā jánimāni vavre
 || 8 || yuvām prasnasya sādhathe mahó yád daívī svastīḥ
 pári naḥ syātam | gopájihvasya tasthúsho vírūpā víṣve pa-
 syanti māyínah kṛitāni || 9 ||

They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. 4

The eternal showerer of benefits, the preceder and elders generate thoughts; these are his many alleyers of thirst. These sovereign divines, sustainers of firmament, possess that wealth which is acquired by the splendid worship of holy synod. 5

These royal divines embellish the three universal sacrificial acts and make them full of requisites of the celebrations. With my mental perception I behold you at the place of worship. I see your steeds in the activity of sense-organs with their hairs waving in the wind. 6

The sages, for the realization of the Lord, the showerer of benefits, milk the milch-cow of knowledge, that is known by many names. They further invest it with the diversified strength of the vital force and become adept in the mystic art and then they realize the existence of God within themselves. 7

No one distinguishes my golden lustre from that of universal creator, in which the inner self has taken refuge. Gratified by pious praises, the soul cherishes the all-fostering mind and body as a mother cherishes her children. 8

You two secure the great felicity of the ancient worshipper and provide heavenly bliss. May you ever stay with us. All those wise sages, who perform wonderous acts, perceive manifold forms of this resplendent lord. 9

शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमुतये समस्तु घ्नन्तं वृत्राणि संजितं घनानाम् ॥१०॥

śunām huvema — ॥ 10 ॥

(३९) एकोनवत्वारिंशं सूक्तम्

(१-९) नवर्षस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ इन्द्रं मतिर्हृद आ वृष्यमानाच्छा पतिं स्तोमं तष्टा जिगाति ।
या जागृविर्विदथे शस्यमानेन्द्र यत्ते जार्यते विधि तस्य ॥१॥
दिवश्चिदा पूर्वा जार्यमाना वि जागृविर्विदथे शस्यमाना ।
भद्रा वस्त्राप्यर्जुना वसाना सेयमुखे सनजा पित्र्या धीः ॥२॥
यमा चिदत्र यमसूरसुत जिह्वाया अग्रं पतदा ह्यस्वात ।
वपुषि जाता मियुना संचेते तमोहना तपुषो बुभ एता ॥३॥
नकिरिषां निन्दिता मर्त्येषु ये अस्माकं पितरो गोषु योधाः ।
इन्द्र एषां दंष्ट्रिता माहिनावानुद्गोत्राणि ससृजे दंसनावान् ॥४॥

39.

Índram matír hṛidá á vacyámānāchā pátim stómatashtā
jigāti | yá jágrivir vidáthe śasyámānéndra yát te jáyate
viddhí tásya || 1 || divaś cid á pūrvyá jáyamānā ví jágrivir
vidáthe śasyámānā | bhadrá vástrāṇy árjunā vásānā séyām
asmé sanajá pítryā dhīḥ || 2 || yamá cid átra yamasúr asūta
jihvāyā ágram pátad á hy ásthāt | vápūnshi jātá mithunā
śacete tamohánā tápusho budhná étā || 3 || nákir eshām
ninditá mártYEShu yé asmákam pitáro góshu yodháh | ín-
dra eshām dṛiṇhitá máhināvān úd gotráṇi sasṛije dānsānā-
vān || 4 ||

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 10

39

The praise that is prompted by heart, and uttered by the reciters of sacred hymns, proceeds to the resplendent Lord and arouses His compassion. When sung forth in holy synod. O Lord please be cognizant of this praise, composed for you. 1

The hymn, revealed before the dawn of day, is the awakener of Lord's compassion when recited aloud in holy synod. It is ancient, auspicious and decked with shining melody. It is our perennial heritage. 2

The mother inspirer of the twins has brought forth the twin faculties on this occasion. The tip of my tongue gets eager to praise them. They too, born at the end of night, combine to dispel darkness and thus attain their beauty. 3

There are no revilers amongst men of our progenitors and fighters for the recovery of lost wisdom. The mighty resplendent Lord, the accomplisher of great deeds restores vast knowledge for the benefit of these sages. 4

सखा ह यत्र सखिभिर्नवगैरभिज्ञा सत्वभिर्गा अनुगमन् ।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम् ॥५॥

sákhā ha yātra sākhibhir nāvagvair abhijñā á sá-
tvabhir gā anugmán | satyām tád indro daśabhir dāśagvaiḥ
sūryam viveda tāmasi kshiyántam || 5 ||

॥२९॥ इन्द्रो मधु संभृतमुखियायां पद्वद्विवेद शफवन्नमे गोः ।
गुहां द्वितं गुह्यं गुल्हमप्सु हस्ते दधे दक्षिणे दक्षिणावान् ॥६॥
ज्योतिर्वृणीत तमसो विज्ञानन्नारे स्याम दुरितादुभीके ।
इमा गिरः सोमपाः सोमवृद्ध जुषस्वेन्द्र पुरुतमस्य कारोः ॥७॥
ज्योतिर्यज्ञाय रोदसी अनु प्यादारे स्याम दुरितस्य भूरः ।
भूरि चिदि तुजतो मर्त्यस्य सुपारासो वसवो बर्हणावत् ॥८॥
शुनं हुवेम मघवानमिन्द्रमसिन्धरे नृतमं वाजसातो ।
भृष्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥९॥

indro mādhu sámbhṛitam usrīyāyām padvād viveda ṣa-
phāvan nāme góḥ | gūhā hitām gūbyam gūlhām apsu háste
dadhe dákshine dákshināván || 6 || jyótir vṛñīta tāmaso vi-
jñánān āre syāma duritād abhīke | imā girāḥ somapāḥ so-
mavṛiddha jushásvendra purutámasya kāróḥ || 7 || jyótir
yajñāya ródasī ánu shyād āre syāma duritásya bhūreḥ |
bhūri cid dhí tujató mártasya supārāso vasavo barhánāyat
|| 8 || ṣunām huvema — || 9 ||

The resplendent self plans to trace out the missing cow (the inner light) with the assistance of nine faithful friends (the five vital breaths + the four inner behaviours, mind, conscience, intelligence and ego), and the other ten friends (five organs of senses, with their five cognitions, colour, taste, smell, touch and sound). Ultimately, he attains success in discovering the true light of the sun, lying so far concealed in the darkness of the innermost cavity. 5

The resplendent self discovers the sweet milk of wisdom secreted in the milch-cow and thereupon brings forth from its concealment, the herd of cattle (feet and hoof) theory and practice. He holds in his right hand such gifts as had been hidden in the obscure corners and was confused in the waves of illusive intellect. 6

The discriminating intellect separates the light from the darkness. May we be removed afar from all evils. O soul, may you accept our highest regards nourished with devotion and be pleased with the tributes paid by most zealous worshipper. 7

Let there be light through both the realms of body and mind for worshipful acts. May we be far removed from overwhelming evils. May the grantor of prosperity on the receipt of presents bestow increasing affluence upon the benevolent man. 8

We call on our bounteous Lord for protection. He is a distinguished guide in our struggles and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 9

(४०) चत्वारिंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ इन्द्रं त्वा वृषभं वयं सुते सोमे हवामहे । स पाहि मध्वो अन्धसः ॥१॥
 इन्द्रं क्रतुविदं सुतं सोमं हर्यं पुरुष्टुत । पिबा वृषस्व तार्तृपिम ॥२॥
 इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः । तिरः स्तवान विस्पते ॥३॥
 इन्द्र सोमाः सुता इमे तव प्र यन्ति सत्पते । क्षयं चन्द्रास इन्द्रवः ॥४॥
 दधिध्वा जठरे सुतं सोममिन्द्र वरेण्यम् । तव द्युक्षास इन्द्रवः ॥५॥

40

Índra tvā vṛishabhāṃ vayāṃ suté sóme havāmahe | sá
 páhi mádhvo ándhasaḥ || 1 || índra kratuvídam sutāṃ só-
 mam harya puruṣtuta | píbā vṛishasva tátṛipim || 2 || índra
 prá ṇo dhitāvānam yajñāṃ víśvebhír devébhiḥ | tirá sta-
 vāna vispate || 3 || índra sómāḥ sutá imé táva prá yanti
 satpate | ksháyam candrása índavaḥ || 4 || dadhishvá jaṭhāre
 sutāṃ sómam indra váreṇyam | táva dyukshása índavaḥ
 || 5 ||

॥२॥ गिर्विणः पाहि नः सुतं मधोर्धाराभिरज्यसे । इन्द्र त्वादातमिद्यशः ॥६॥
 अभि द्युम्नानि वनिन इन्द्रं सचन्ते अक्षिता । पीत्वी सोमस्य वावृधे ॥७॥
 अर्वावतो न आ गहि परावतश्च वृत्रहन् । इमा जुषस्व नो गिरः ॥८॥
 यदन्तरा परावतमर्वावतं च हूयसे । इन्द्रेह तत आ गहि ॥९॥

gírvaṇaḥ páhí naḥ sutāṃ mádhor dhárābhir ajoyase |
 índra tvádātam íd yāsaḥ || 6 || abhí dyumnāni vanína ín-
 dram sacante ákshitā | pítvī sómasya vāvṛidhe || 7 || arvā-
 váto na á gahi parāvātaḥ ca vṛitrahan | imā jushasva no
 gírah || 8 || yád antarā parāvātam arvāvātam ca hūyāse |
 indrehá táta á gahi || 9 ||

We invoke you, O resplendent Lord, the showerer of benefits for coming to the place where offerings are presented. May you relish our exhilarating devotional love. 1

O swift moving powerful resplendent Lord, accept our hearty compliments revered by all which are exhilarating and inspiring for noble deeds. 2

O resplendent Lord, protector of people, highly admired by all and associated by Nature's bounties, may you promote our wealth-bestowing actions. 3

O resplendent Lord, protector of the virtuous, our brilliantly expressed loving greetings flow towards you only. 4

O resplendent Lord, your celestial luminaries are blissful. May you accept our devotional love and keep it in your heart. 5

O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you. 6

The brilliant and undiminished devotional love offered by His loyal subject overwhelms the resplendent Lord
Through these loving regards His glory increases
vigour. 7

O destroyer of enemies, whether from near or afar, come to us and accept our devotion expressed through words. 8

Whether called from near or afar, or from midspace may you come hitherward, O illustrious Lord. 9

(४१) एकचत्वारिंशं सूक्तम्

(१-९) नवर्चन्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

- ॥३॥ आ तृ ने इन्द्र मद्र्यंघ्रुवानः सोमपीतये । हरिभ्यां याहाद्रिवः ॥१॥
 सत्तो होता न ऋत्विर्यस्तिस्तिरे बर्हिरानुषक् । अयुज्रन्प्रातरद्रयः ॥२॥
 इमा ब्रह्म ब्रह्मवाहः क्रियन्त आ बर्हिः सीद । वीहि शूर पुरोळाशम् ॥३॥
 गरन्धि सवनेषु ण एषु स्तोमेषु वृत्रहन् । उक्थेष्विन्द्र गिर्वणः ॥४॥
 मृतयः सोमपामुहं रिहन्ति शर्वसस्पतिम् । इन्द्रं वत्सं न मातरं ॥५॥

41.

Ā tū na indra madryāḡ ghuvānāḥ sōmapītaye | hāri-
 bhyām yāhy adrivaḥ || 1 || sattó hótā na ritvīyas tistiré
 barhír ānushák | áyujran prātár ádrayaḥ || 2 || imā bráhma
 brahmavāhaḥ kriyānta ā barhiḥ sīda | vihi śūra puroḷāśam
 || 3 || rārandhī sávaneshu ṇa eshú stómeshu vṛtrahan |
 ukthéshv indra girvaṇaḥ || 4 || matáyāḥ somapām urúm ri-
 hānti sávasas pátim | índram vatsám ná mātáraḥ || 5 ||

- ॥४॥ स मन्दस्वा ह्यन्धसो गधसे तन्वा महे । न स्तोतारं निदे करः ॥६॥
 वयमिन्द्र त्वायवो हविष्मन्तो जरामहे । उत त्वमस्मयुर्वसो ॥७॥
 मारे अस्मद्वि मुमुचो हरिप्रियार्वाङ्याहि । इन्द्रं स्वधावो मत्स्वेह ॥८॥
 अर्वाञ्च त्वा सुखे रथे वहतामिन्द्र केशिना । घृतवू बर्हिर्गसदे ॥९॥

sá mandasvā hy ándhaso rádhase tanvā mahé | ná stotā-
 raṃ nidé karaḥ || 6 || vayām indra tvāyāvo havishmanto jarā-
 mahe | utá tvām asmayúr vaso || 7 || mārē asmád ví mu-
 mucu hāripriyārvān yāhi | índra svadhāvo mātsvchá || 8 ||
 arvāñcam tvā sukhé ráthe váhatām indra keśinā | ghṛitā-
 snū barhír āśāde || 9 ||

O resplendent Lord, wielder of the punitive justice, when invoked may you accept our devotional love at the place of our work and worship, come to me with a speed and with vital aura of glory. 1

The invoking priest is seated at the proper place and season. The cushion mat is spread, and the stones have been placed for preparing morning libations. 2

O mighty bearer of wisdom, these prayers are offered by us: be enshined in our hearts and cherish our dedicated noble deeds. 3

Destroyer of evil, O resplendent Lord, relish our adorations and hymns offered at the daily worship. 4

Our praises caress the mighty lord, the cherisher of the devotional love, as cows lick their calves. 5

May you be delighted with our loving devotion, we offer for your own great munificence, may you not put your adorer the reproach. 6

O resplendent Lord, bestower of habitation, offering oblations, we dearly love you. May you also draw us to your love. 7

Lover of your radiating vitality and enjoyer of the offerings, O resplendent Lord, loosen not the horses of your car whilst far from us, but come with them to us, whenever invoked and be delighted. 8

Whilst we think of you O Lord, may you speedily come in your chariot as if, drawn by long-maned and sleek-coated steeds, and be seated on the matty cushions of our heart. 9

(४२) द्विचत्वारिंशं सूक्तम्

(१-९) नवर्वत्यास्य सूक्तस्य गार्धिनो विश्वामित्र ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

- ॥१॥ उप नः सुतमा गृहि सोममिन्द्र गवांशिरम् । हरिभ्यां यस्तै अस्मयुः ॥१॥
 तमिन्द्र मदुमा गृहि बर्हिःषां प्रावभिः सुतम् । कुविह्वस्य तृष्णवः ॥२॥
 इन्द्रमित्था गिरो ममाच्छगुरिषिता इतः । आवृते सोमपीतये ॥३॥
 इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे । उक्थेभिः कुविदागमत् ॥४॥
 इन्द्र सोमाः सुता इमे तान्दधिष्व शतक्रतो । जठरै वाजिनीवसो ॥५॥

42.

Úpa naḥ sutám á gahi sómam indra gávāṣīram | hāri-
 bhyām yás te asmayúḥ || 1 || tām indra mādām á gahi bar-
 hisṭhām grāvabhiḥ sutám | kuvín nv āsya tṛṣṇávaḥ
 || 2 || índram itthá gíro māmāchāgur ishité itáḥ | āvríte só-
 mapítaye || 3 || índram sómasya pítaye stómair ihá havā-
 mahe | ukthébhiḥ kuvíd āgāmat || 4 || indra sómāḥ sutá imé
 tām dadhishva śatakrato | jaṭhāre vājinīvaso || 5 ||

- ॥१॥ विद्महि त्वा धनञ्जयं वाजेषु दधृषं कवे । अथा ते सुन्नमीमहे ॥६॥
 इममिन्द्र गवांशिरं यवांशिरं च नः पिब । आगत्या वृषभिः सुतम् ॥७॥
 तुभ्येदिन्द्र स्व ओक्ये सोमं चोदामि पीतये । एष रारन्तु ते हृदि ॥८॥

vidmā hí tvā dhanamjayām vājeshu dadhṛishām kave |
 ádhā te sumnām īmahe || 6 || imām indra gávāṣīram yāvāṣīram
 ca naḥ piba | āgātyā vṛishabhiḥ sutám || 7 || túbhyéd indra
 svá okyè sómam codāmi pítaye | eshá rārantu te hṛidí || 8 ||

Come resplenden Lord, to cherish devotional love, blent with thoughts and deeds as if the herbal juice mixed with milk and curd. Favourably disposed may you come speedily, as if on a car drawn by horses. 1

Come, O resplendent Lord, to cherish the exhilarating devotional love expressed by the stones of our holy endeavours and as if placed upon the matty cushions of our pious heart; drink of it to your satisfaction for there is plenty. 2

May my praises, addressed from hence and in this manner, reach resplendent Lord, to bring his mercy here to inspire our dedicated deeds. 3

We invoke resplendent Lord here with sacred hymns and prayers to accept our loving devotion; may He, repeatedly invoked, come here. 4

O resplendent Lord, embodiment of hundreds of selfless noble deeds, rich in wealth and wisdom, these are the deeds dedicated to you as if poured out with love. May you accept them with full satisfaction. 5

Far-seeing resplendent Lord, we know you to be victorious and winner of wealth and battles, therefore, we ask of you to grant us riches. 6

Being present, O resplendent Lord, be delighted to cherish our holy love as one accepts herbal juice expressed by stones and mixed with curd and barley. 7

O resplendent Lord, I offer my devotional love to you, who are seated in the heaven of innermost cavity, for your kind acceptance. May you in your heart enjoy its ecstasy. 8

त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे । कुशिकासो अवस्यवः ॥९॥

tvām sutāsya pītāye pratnām indra havāmahe | kuśikāso
avasyāvah || 9 ||

(४३) त्रिवत्वारिंशं सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥७॥

आ याह्यर्वाहुपे वन्धुरेष्ठास्तवेदनुं प्रदिवः सोमपेयम् ।
प्रिया सखाया वि मुचोपे बर्हिस्त्वामिमे हव्यवाहो हवन्ते ॥१॥
आ याहि पूर्वीरति चर्षणीरां अर्य आशिष उप नो हरिभ्याम् ।
इमा हि त्वा मतयः स्तोमनष्टा इन्द्र हवन्ते सख्यं जुषाणाः ॥२॥
आ नो यज्ञं नमोवृधं सजोषा इन्द्र देव हरिभिर्याहि तूयम् ।
अहं हि त्वा मतिभिर्जोहवीमि घृतप्रयाः सधमादे मधूनाम् ॥३॥
आ च त्वामेता वृषणा वहतो हरी सखाया सुधुरा स्वङ्गा ।
धानावदिन्द्रः सर्वं जुषाणः सखा सख्युः शृणवद्वन्दनानि ॥४॥
कुविन्मा गोपां करसे जनस्य कुविद्राजानं मघवन्नजीषिन् ।
कुविन्म ऋषिं पयिवांसं सुतस्य कुविन्मे वसवो अमृतस्य शिक्षाः ॥५॥

43.

Ā yāhy arvān ūpa vandhureshthās tāvéd ānu pradīvah
somapéyam | priyā sakhāyā ví mucópa barhís tvām imé
havyavāho havante || 1 || ā yāhi pūrvīr āti carshanīr āñ
aryā āśīsha ūpa no hāribhyām | imā hī tvā matāya stó-
matashtā indra hāvanto sakhyām jushāṇāḥ || 2 || ā no ya-
jñām namovṛdham sajóshā indra deva hāribhir yāhi tū-
yam | ahām hī tvā matībhir jóhavīmi ghrítāprayāḥ sadha-
māde mádhūnām || 3 || ā ca tvām etā vṛṣhaṇā váhāto hārī
sakhāyā sudbūrā svāṅgā | dhānāvad indrah sávanam jushā-
ṇāḥ sakhā sakhyaḥ śṛṇavad vāndanāni || 4 || kuvín mā go-
pām kārase jánasya kuvíd rájānam maghavann ṛijīshin |
kuvín ma ṛīshim papivānsam sutāsya kuvín me vásvo amṛi-
tasya śikshāḥ || 5 ||

We, the descendents of austere sages, and desirous of protection invoke you, O eternal Lord, so that you relish our devotional love. 9

43

Descend to us, riding as if in your cosmic chariot, for verily this celestial elixir devotional love is for you. May you unyoke your dear horses near the place of worship for the worshippers solicit your presence here. 1

Passing by multitudes, come here, Lord of celestial world, with your radiance, to receive our benedictions; for these praises, composed by the devout, invoke you, soliciting your friendship. 2

O resplendent Lord, come speedily with your heavenly radiance and be pleased to bless our food-augmenting worship. With the food of my thoughts and butter of love, I invoke you in my heart, the chamber of sweet libations. 3

May these two vigorous friendly burthen-bearing and well-limbed steeds of radiant faculties bring you here. May the resplendent Lord approve of the ceremony offering grains. May He as a friend hear the praises of His friend. 4

O bounteous Lord, a guide to the righteous path, make me the guardian of the people, a monarch of men. Make me a holy sage, the lover of spiritual bliss, and grant me the wealth that lasts for long. 5

आ त्वा बृहन्तो हरंयो युजाना अर्वागिन्द्र सध्रमादो ब्रहन्तु ।
 प्र ये द्विता दिव ऋञ्जन्त्यात्ताः सुसैमृष्टासो वृषभस्य मूराः ॥६॥
 इन्द्र पिब वृषधूतस्य वृष्ण आ यं ते श्येन उंशते जभारं ।
 यस्य मदे च्यावर्यसि प्र कृष्टीर्यस्य मदे अप गोत्रा ववर्थ ॥७॥
 शुनं हुवेम मघवानिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 श्रुष्वन्तमुग्रमुतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥८॥

á tvā bṛihānto hárayo yujānā arvāg in-
 dra sadhamādo vahantu | prā yé dvitā divā řiñjānty átāḥ
 súsamṛishṭāso vṛishabhāsya mūrāḥ || 6 || índra píba vṛi-
 shadhūtasya vṛishṇa á yām te syenā uśaté jabhāra | yāsya
 máde cyāváyasi prā kṛishṭír yāsya máde ápa gotrá va-
 vārtha || 7 || śunām huvema — || 8 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-१) पञ्चर्चन्यास्य सूक्तस्य गायित्रो विश्वामित्र ऋषिः । इन्द्रो देवता । बृहती छन्दः ॥

॥८॥

अयं ते अस्तु हर्यतः सोम आ हरिभिः सुतः ।
 जुषाण इन्द्र हरिभिर्न आ गृह्या तिष्ठ हरितं रथम् ॥१॥
 हर्यज्ञुषसमर्चयुः सूर्यं हर्यज्ञरोचयः ।
 विद्वाश्चिकित्वान्हर्यश्च वर्धस इन्द्र विश्वा अभि श्रियः ॥२॥

44.

Ayám te astu haryatāḥ sóma á háribhiḥ sutāḥ | jushāṇā
 indra háribhir na á gahy á tishṭha háritam rátham || 1 ||
 haryánn ushásam arcayah sūryam haryánn arocayah | vid-
 vāṅś cikitvān haryasva vardhasa índra víśvā abhí śríyah
 || 2 ||

May your mighty horses harnessed and exhilarated, bring you to the car as if O resplendent Lord to our presence. They, are the destroyers of your foes, O showerer of benefits, and when well-groomed, they traverse swiftly to the furthest limits of heaven demarcating it into two. 6

O resplendent self, cherish devotional sap of love offered and expressed as if by the beneficent stones of thoughts and deeds. It is that which the falcon of the intuitive mind brings you. Exhilarated by this you cast down opposing men and set asunder the dark clouds of ignorance. 7

We invoke the bounteous resplendent Lord for our protection, who is distinguished in these combats, the leader in the food-bestowing strife, hearer of our praises, terrible in battles, the destroyer of foes, and the conqueror of wealth. 8

44

O resplendent Lord, may this delightful sweet sap of love expressed as if by the stones of vital and mental faculties be offered to you. Ascend the cosmic verdant chariot, and with your spiritual radiance come and stay with us. 1

O Lord of vital radiance, relishing the sap of love. You make the dawn glow; relishing the same you make the sun shine. Knowing and discriminating all our wishes you increase glory of joy. 2

द्यामिन्द्रो हरिधा यसं पृथिवीं हरिवर्षसम् ।
 अधारयद्धरितोभूरी भोजनं ययोरन्तर्हृष्वरत् ॥३॥
 जज्ञानो हरितो वृषा विश्वमा भाति रोचनम् ।
 हर्यश्चो हरितं धत्त आयुधमा वज्रं बाह्वोर्हरिम् ॥४॥
 इन्द्रो हर्यन्तमर्जुनं वज्रं शुक्रैरभिवृतम् ।
 अपावृणोद्धरिभिरद्रिभिः सुतमुद्रा हरिभिराजत ॥५॥

dyām indro hāridhāyasam prithivīm hārivarpasam |
 ādhārayad dharitor bhūri bhójanam yáyor antár hāriṣ cá-
 rat || 3 || jajñānó hārīto vṛṣhā víśvam ā bhāti rocanām |
 hāryaśvo hāritam dhatta āyudham ā vājram bāhvór hārim
 || 4 || indro haryāntam ārjunam vājram śukraír abhívṛitam |
 āpāvṛiṇod dhāribhir ādribhiḥ sutām úd gā hāribhir ājata
 || 5 ||

(४५) पञ्चमवारिणं सूक्तम्

(१-५) पञ्चमस्त्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । इहारी ऋषिः ॥

॥२॥

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
 मा त्वा के चिन्नि यमन्वि न पाशिनोऽति धन्वेव तौ इहि ॥१॥
 वृत्रस्वादो वलरुजः पुरां दुर्मो अपामजः ।
 स्थाता रथस्य हयैरभिस्वर इन्द्रो इच्छा चिदारुजः ॥२॥

45.

Ā mandraír indra hāribhir yāhí mayūraromabhiḥ | mā
 tvā ké cin ní yaman víṃ ná pāśínó 'ti dhánveva táñ ihi
 || 1 || vṛitrakhādó valamrujáh purám darmó apám ajáh |
 sthātā ráthasya hāryor abhisvará indro dṛiḥá cid ārujáh
 || 2 ||

The resplendent Lord upholds the heaven with streams of golden hue and the earth with her green and gold. The green golden pair of heaven and earth yields plenteous nourishing material for Him. Between the pair moves the cosmic wind. 3

As soon as resplendent Lord gets revealed, He illuminates all the realms of celestial regions. He holds the radiant weapon, the thunder bolt of punitive justice, in his hands. 4

The resplendent sun with his shining lustre and alround holo rises up on the horizon. His rejoicing rays beam out through the clouds and uncover the darkness; there by, he throws out the gloom with the help of his rays from the surface of earth. 5

45

Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares: pass them by quickly as travellers cross a desert. 1

The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance, He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot urging his horses to move towards us. 2

गम्भीराँ उदधीरिँव कर्तुं पुष्यसि गा इव ।
 प्र सुगोपा यवसं धेनवो यथा हृदं कल्या इवाशत ॥३॥
 आ नस्तुजै रयिं भरांशं न प्रतिजानते ।
 वृक्षं पक्वं फलमङ्गीव धूनुहीन्द्रं संपारणं वसु ॥४॥
 स्वयुरिन्द्र स्वराळसि सद्दिष्टिः स्वयंशस्तरः ।
 स वावृधान ओजसा पुरुहुत भवा नः सुश्रवस्तमः ॥५॥

gambhīrāṁ udadhīr̥ iva krátum pushyasi gā iva | prā
 sugopā yávasaṁ dhenávo yathā hradám kulyā ivāśata || 3 ||
 ā nas tújaṁ rayín bharāṁsaṁ ná pratijānaté | vṛikshám
 pakvám phálaṁ aṅkīva dhūnuhíndra sampāraṇaṁ vāsu
 || 4 || svayúr indra svarāḷ asi smáddishṭiḥ sváyaśastaraḥ |
 sá vāvṛidhāná ójasā purushtuta bhávā naḥ susṛávastamaḥ
 || 5 ||

(४६) षट्पत्वारिंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य गायिनी विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥ १.० ॥

युध्मस्य ते वृषभस्य स्वराज उग्रस्य यूनः स्थविरस्य वृष्णैः ।
 अजूर्यतो वज्रिणो वीर्याङ्गीन्द्रं श्रुतस्य महतो महानि ॥१॥
 महौ असि महिष वृष्ण्यैर्भिर्धनस्पृदुद्य सहमानो अन्यान् ।
 एको विश्वस्य भुवनस्य राजा स योधया च क्षयया च जनान् ॥२॥

46.

Yudhmásya te vṛishabhásya svarāja ugrásya yūna
 sthāvīrasya ghr̥ishveḥ | ájūryato vajrīṇo vīryāṅgíndra śrutá-
 sya maható mahāni || 1 || mahāni asi mahisha vṛishṇyebhir
 dhanaspr̥id ugra sáhamāno anyān | éko víśvasya bhúvana-
 sya rájā sá yodháyā ca kshayáyā 'ca jánān || 2 ||

You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake. 3

Grant us riches, securing us against adversaries, as a father bestows his portion on a son arrived at maturity. O resplendent Lord, shake the tree of wealth to fulfil our aspirations as with hooks one brings down ripened fruit. 4

O resplendent Lord, you are self-opulent, the sole sovereign, Lord, good leader and of most glorious fame. Increasing in vigour and glory may you be a most bountiful bestower of food and fame to us. 5

46

Vast are the energies of yours, O resplendent Lord, the warrior, the showerer of benefits, the sovereign ruler, fierce, ever-youthful and eternal, the overcomer of foes, the undecaying and the wielder of punitive justice. You are great and great are your heroic achievements. 1

Adorable and powerful resplendent Lord, you are great and magnificent, overcoming adversaries by your prowess: you alone are the ruler of all the world: may you help us in fighting against our adversaries and give safety to the inhabitants of the world. 2

प्र मात्राभी रिरिचे रोचमानः प्र देवेभिर्विश्वतो अप्रतीतः ।
 प्र मुज्मना दिव इन्द्रः पृथिव्याः प्रोरोर्महो अन्तरिक्षादजीषी ॥३॥
 उरुं गभीरं जनुषाभ्युग्रं विश्वव्यचसमवृतं मतीनाम् ।
 इन्द्र सोमासः प्रदिवि सुतासः समुद्रं न स्रवत आ विशन्ति ॥४॥
 यं सोममिन्द्र पृथिवीद्यावा गर्भं न माता बिभृतस्त्वाया ।
 तं ते हिन्वन्ति तमु ते मृजन्त्यध्वर्यवो वृषभ पातवा उ ॥५॥

prá mǎ-

trābhī ririce rócamānaḥ prá devébhir viṣváto ápratītaḥ | prá
 majmánā divá índraḥ prithivyāḥ prórór mahó antárikshād
 rijīshī || 3 || urúm gābhīrām janúshābhy ūgrām viṣvāvya-
 ca-sam avatām matínām | índraṁ sómasaḥ pradīvi sutāsah
 samudráṁ ná sra-váta á viṣanti || 4 || yám sómam indra pri-
 thivídyāvā gárbham ná mātá bibhritás tvāyá | tám te hi-
 nvanti tám u te mṛijanty adhvaryávo vṛishabha páta-vá u
 || 5 ||

(४७) सप्तचत्वारिंशं सूक्तम्

(१-५) पञ्चर्वस्याव सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ मरुत्वौ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
 आ सिञ्चस्व जठरे मध्वं ऊर्मिं त्वं राजासि प्रदिवः सुतानाम् ॥१॥
 सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ।
 जहि शत्रूरप मृधो नुदस्वाथामयं कृणुहि विश्वतो नः ॥२॥

47.

Marútvān indra vṛishabhó rāṇāya píbā sómam anushva-
 dhām mádāya | á siñcasva jathāre mádharma ūrmīm tvām
 rájāsi pradīvaḥ sutānām || 1 || sajóshā indra ságāṇo marúd-
 bhīḥ sómam piba vṛitrahá śūra vidvān | jalí śātrūñr āpa
 mṛidho nudasvāthābhayaṁ kṛiṇuhi viṣváto naḥ || 2 ||

He surpasses all measures in His brightness, and far exceeds Nature's forces; for none may be His equal. He is more vast than heaven and earth together, or the widespread spacious firmament. 3

The ambrosial streams of devotion, daily poured out, enter into the vast and profound resplendent Lord, as rivers flow into the ocean. He is mighty deep and fierce from his inception, and is the protector of the pious worshippers. 4

O resplendent Lord, the heaven and earth bear divine nectar for you, as a mother bears the embryo. O showerer of benefits, the priests pour it out for you and purify it for your acceptance. 5

47

O resplendent self, the showerer of benefits, may you associated with vital breath cherish the spiritual joy offered to you for exhilaration during battles with evil forces. May you be delighted to take in full the wave of this inebriating elixir, for you are lord of spiritual experiences. 1

O brave resplendent self, rejoicing with and accompanied by the group of vital breaths, cherish the spiritual joy, for you are the annihilator of evil forces, and you are the sage. May you subdue our adverse impulses, drive away the malevolent and make us safe on every side from peril. 2

उत ऋतुभिर्ऋतुपाः पाहि सोममिन्द्र देवेभिः सखिभिः सुतं नः ।
 यो आमजो मरुतो ये त्वान्वहन्वग्रमदधुत्तुम्यमोजः ॥३॥
 ये त्वाद्दिहत्ये नघवमवर्धन्ये शाम्बरे हरिवो ये गविष्ठो ।
 ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ॥४॥
 मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
 विश्वासाहमवसे नूतनायोगं सहोदामिह तं हुवेम ॥५॥

utā ri-

túbhir řitupāḥ pāhi sómam índra devébhiḥ sákhibhiḥ su-
 tāṃ naḥ | yāñ ábhajo marúto yé tvānv áhan vřitrām áda-
 dhus túbhyam ójaḥ || 3 || yé tvāhíhátýe maghavann ávar-
 dhan yé śāmbaré harivo yé gávishṭan | yé tvā nūnām anu-
 mādanti víprāḥ píbendra sómam ságano marúdbhiḥ || 4 ||
 marútvantan vřishabhām vāvřidhānām ákavarim divyām
 śāsām índram | viśvasāham ávase nūtanāyogṛām sahodām
 ihā tāṃ huvena || 5 ||

(५८) महत्त्वार्तिं सूक्तम्

(१-५) षड्वर्षस्यास्य सूक्तस्य गायित्रो विश्वामित्र ऋषिः । इन्द्रो देवता । विष्णुर्ऋतः ॥

॥१२॥

सद्यो ह जातो वृषभः कनीनः प्रमर्तुमावदन्धसः सुतस्य ।
 साधोः पिब प्रतिक्रामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥१॥
 यजार्पयास्तदहरस्य कामेशोः पीयूषमपिबो गिरिष्ठाम् ।
 तं ते माता परि योषा जनित्री महः पितुर्दम आसिद्धदग्ने ॥२॥

48.

Sadyo ha jāto vřishabhāḥ kanīnaḥ prābhartum āvad
 āndhasaḥ antāsya | sādhoḥ piba pratikānuṃ yātbā te rāsā-
 śiraḥ prathamam somyāsya || 1 || yāj jāyathās tād áhar asya
 kāmē 'ñśóḥ pīyúṣham apibo girishṭhām | tāṃ te mātā pári
 yóshā jānitri mahāḥ pitúr dáma āsiṣcad ágre || 2 ||

Cherisher of the spiritual bliss on all appropriate occasions, may you, associated with your divine friend, the vital breath accept our devotional love presented by us. These vital principles whose aid you have enjoyed follow you and give you the strength whereby you overcome evil forces. 3

O bounteous resplendent self, may you associated with those vital faculties who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdom, and who, possessed of wisdom contribute verily to your exhilaration, accept our loving devotion. 4

We invoke the resplendent self, the lord of vital elements, the showerer of benefits, to grant us protection. He augmenting in glory overcomes all adversities. He is the celestial ruler and subduer of all evil forces. He is fierce in struggles and bestower of strength. 5

48

May the showerer of rains, who from the very inception becomes the object of affection and protects the offerer of the devotional love. May you, O radiant sun, drink before others at will to your full satisfaction the essence of sweet herbal juices. 1

On the day on which you come to existence, you drink at will the juice of herbal plants growing on mountains,—that juice which your ever-young mother (nature) who bears you, had poured for you in your father's dwelling (in firmament). 2

उपस्थाय मातरमन्नमैदृ तिग्ममपश्यदुभि सोममूर्धः ।
 प्रयावर्यन्नचरद्वत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥३॥
 उग्रस्तुराषाढभिभूत्योजा यथावशं तन्वै चक्र एषः ।
 त्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिबच्चमूर्षु ॥४॥
 शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वार्जसातौ ।
 भूष्यन्तमुग्रमृतये समत्सु घन्तै वृत्राणि संजितं धनानाम् ॥५॥

upa-

sthāya mātāram ānnam aitta tigṃām apasyad abhī sōmam
 ūdhah | prayāvāryann acarad grīṭso anyān mahāni cakre
 purudhāpratīkah || 3 || ngrās turāśhāl abhībhūtyojā yathāva-
 sām tanyām cakra eśhah | tvāśhṭāram indro janūśhābhībhū-
 yāmūshyā sōmam apibac camūshu || 4 || śunām havema —
 || 5 ||

(४९) एकोनपञ्चासं सूक्तम्

(१-५) पञ्चर्वत्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ शंसा महामिन्द्रं यस्मिन्विश्वा आ कृष्टयः सोमपाः काममव्यन ।
 यं सुक्रतुं धिषणे विभ्वतष्टं घने वृत्राणां जनयन्त देवाः ॥१॥
 यं नु नकिः पृतनासु स्वराजं द्विता तरति नृतमं हरिष्ठाम् ।
 इनतमः सत्त्वभिर्यो ह शूषेः पृथुजया अमिनादायुर्दस्योः ॥२॥

49.

Śāṅsā mahām indram yāsmiṇ viśvā ā kṛiṣṭāyaḥ so-
 mapāḥ kāmam āvyan | yām sukrātuṃ dhishāṇe vibhvata-
 śhṭām ghanām vṛitṛāṇaṃ janāyanta devāḥ || 1 || yām nū ná-
 kiḥ pṛitanāsu svarājaṃ dvitā tārati nṛitamam harishṭhām |
 inātamaḥ sātvaḥhir yó ha śuśhaiḥ pṛithujayā āminād āyur
 dāsyoh || 2 ||

Approaching his mother earth, he asked for food and behold the pungent essence of herbal juice upon her bosom (mountains). Wisely he proceeds further dislodging the adversaries of light; and putting forth manifold energies, he performed great deeds. 3

Fierce, rapid in assault and of over-powering strength, he frames his form as he likes. From his very inception he conqueres obstructions, by his inmate vigour and carries off the divine essence and deposited in ladles he drinks it. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

49

I glorify the mighty resplendent Lord, in whom all men drinking the essence of bliss, obtain their wishes and whom the powerful heaven and earth delight. He is the doer of great deeds, the dispeller of dark forces fashioned by the all-pervading ignorance. 1

Whom when manifested by His own beams, foremost, and eminent in struggles of life, no one ever surpasses. He breaks evil tendencies in two parts, He is supreme in His own sway, associated by His faithful ones, hastening to fight His foe-withering energies. He destroys the existence of wickedness. 2

सहावा पृत्सु तरणिर्नावीं व्यानाशी रोदसी मेहनावान् ।
 भगो न कारे हव्यो मतीनां पितेव चारुः सुहवो वयोधाः ॥३॥
 धर्ता दिवो रजसस्पृष्ट ऊर्ध्वो रथो न वायुर्वसुभिर्नियुत्वान् ।
 क्षपां वस्ता जनिता सूर्यस्य विभक्ता भागं धिषणेव वाजम् ॥४॥
 शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
 शृण्वन्तमुग्रमृतये समत्सु घ्नन्तै वृत्राणि संजितं धनानाम् ॥५॥

sabāvā prītsú tarāṇir nārvā vyānaśī ródasī
 mehánāvān | bhāgo ná kārē hávyo matīnām pitéva cārūḥ
 suhávo vayodhāḥ || 3 || dhartā divó rājasas prīṣṭā ūrdhvó
 rátho ná vāyúr vásubhīr niyútvān | kshapām vastá janitá
 sūryasya vibhaktā bhāgām dhishāṇeva vājān || 4 || śunām
 huvema — || 5 ||

(५०) पञ्चाशं सूक्तम्

(१-५) पञ्चस्यान्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ इन्द्रः स्वाहा पिबतु यस्य सोमं आगत्या तुम्रो वृषभो मरुत्वान् ।
 ओरुव्यचाः । पृणतामेभिरन्नैरास्यं हविस्तन्वः । काममृध्याः ॥१॥
 आ ते सपयू जवसे युनज्मि ययोरनु प्रदिवः श्रुष्टिमावः ।
 इह त्वा धेयुर्हरयः सुशिप्र पिवा त्वस्य सुषुतस्य चारोः ॥२॥

50

Índrah sváhā pibatn yásya sóma āgátyā tūmro vṛisha-
 bhó marútvān | óruvyācāḥ pṛṇatam ebhīr ānnair āsya ha-
 vīs tanvāḥ kāmam ṛidhyah || 1 || á te saparyú javāse yu-
 najmi yáyor ānu pradivāḥ śrushiṭm āvaḥ | ihā tvā dheyur
 hārayah suṣipra pibā tv āsyā sūshutasya cāroḥ || 2 ||

Vigorous, rushing through like a war horse, he encompasses heaven and earth. Whilst He showers blessings in tribulations He is to be invoked at the solemn rites. He is a father to those who adore him; He is handsome, worthy and giver of food. 3

The upholder of heaven and of the firmament, the wind; he is like a chariot ascending the celestial region accompanied by the vital breath. Illumining the nights the preceder of the day, He distributes nourishment and strength. 4

We invoke for our protection the opulent soul who is distinguished guide in our struggles for obtaining material and spiritual wealth. He listens to our praises. He is effective in all our struggles and invincible. 5

50

May the resplendent Lord having come to us accept our auspicious dedication. He is the repeller of adversaries, the showerer of benefits and the Lord of vital principles. May he, the widely pervading one, be pleased with these oblations. May our devotions be adequate to the glory of His cosmic body. 1

I yoke docile horses to your (cosmic) vehicle to bring you here immediately for our quick protection. O handsome Lord, may your energies bring you here and accept these well-prepared devotional melodious prayers. 2

गोभिर्मिमिक्षुं दधिरे सुपारमिन्द्रं ज्यैष्ठ्याय धायसे गृणानाः ।
 मन्दानः सोमं पपिवौ ऋजीषिन्तसमस्मभ्यं पुरुधा गा इषण्य ॥३॥
 इमं कामं मन्दया गोभिरश्वैश्चन्द्रवेता राघसा पृथश्च ।
 स्वयवो मृतिभिस्तुभ्यं विप्रा इन्द्राय वाहः कुशिकासो अक्रन् ॥४॥
 शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातो ।
 भृष्वन्तमुग्रमुतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥५॥

góbhīr

mimiksbūm dadhire supāram indram jyāishthyaāya dhāyase
 grīnānāḥ | mandānāḥ sōmam papivāu ṛijishin sām asmā-
 bhyam purudhā gā ishanya ॥ 3 ॥ imān kāmam — ॥ 4 ॥ su-
 nām huvema — ॥ 5 ॥

(५१) एकपञ्चाशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-३) प्रथमादि-
 वृचस्य जगती, (४-९) चतुर्थ्यादिवृचद्वयस्य त्रिष्टुप्, (१०-१२) दशम्यादितृचस्य
 च गायत्री छन्दांसि ॥

॥१५॥ चर्षणीधृतं मघवानमुक्थ्यमिन्द्रं गिरो बृहतीरभ्यनूषत ।
 वावुधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥१॥
 शतक्रतुमर्णवं शाकिनं नरं गिरो म इन्द्रमुप यन्ति विश्वतः ।
 वाजसनिं पुभिदं तूर्णिमसुरं धामसाचमभिषाचं स्वविदम् ॥२॥

51.

Carshanīdhṛitam maghāvānam ukthyām indram gīro
 bṛihatīr abhy ānūshata | vāvṛidhānām purubhūtām suvṛiktī-
 bhīr āmartyam jāramāṇam divé-dive ॥ 1 ॥ śatākratum arṇa-
 vām śākinam nāram gīro ma indram ūpa yanti viśvataḥ |
 vājasānim pūrbhīdam tūṛṇim aptūram dhāmasācam abhi-
 shācam svarvīdam ॥ 2 ॥

His adorers support the resplendent Lord with wisdom since He is willing to fulfil their aspirations and ready to come to the place of worship for granting wealth and prolonged life. O the best guide, acceptor of devotional love, may you be exhilarated with our devotion and grant us wealth and wisdom in abundance. 3

May you fulfil our desire of wealth with cows, with horses, with shining treasure, and make us renowned. The wise sages offer praise to you, O resplendent Lord, with pious prayers obtaining happiness. 4

We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth. 5

51

Let abundant praises celebrate resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns. 1

My praises constantly propitiate resplendent Lord, who, associated with vital energies is the object of all our sacred actions, the showerer of blessings, the leader of all, the giver of food, the destroyer of strongholds of evils, the swift, the prompt deliverer of benefits, the distributor of riches, the subduer of wickeds, and the conferrer of bliss. 2

आकरे वसोर्जरिता पनस्यतेऽनेहसः स्तुभ इन्द्रो दुवस्यति ।
 विवस्वतः सदनु आ हि पिप्रिये सत्रासाहमभिमातिहनं स्तुहि ॥३॥
 नृणां त्वा नृतमं गीर्भिरुथैरभि प्र वीरमर्चता सबाधः ।
 सं सहसे पुरुमायो जिहीते नमो अस्य प्रदिव एक ईशे ॥४॥
 पूर्वैरस्य निषिधो मर्त्येषु पुरु वसूनि पृथिवी बिभर्ति ।
 इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥५॥

ākare vāsoṛ jaritā panasyate 'nehā-
 sa stúbha indro duvasyati | vivāsvataḥ sādana ā hí pi-
 priyé satrásāham abhimātihānam stuhi || 3 || nṛṇām u tvā
 nṛītamam gīrbhīr ukthaír abhí prá víram areatā sabādhah |
 sām sáhase purumāyó jihīte námo asya pradíva éka īše
 || 4 || pūrvīr asya nishshídho mártyeshu purū vāsūni prī-
 thiví bibharti | índrāya dyāva óshadhīr utāpo rayīm ra-
 kshanti jīráyo vānāni || 5 ||

॥३॥ तुभ्यं ब्रह्माणि गिर इन्द्र तुभ्यं सत्रा दधिरे हरिवो जुषस्व ।
 बोध्याऽपि रवसो नूतनस्य सखे वसो जरितुभ्यो वयो धाः ॥६॥
 इन्द्र मरुत्व इह पाहि सोमं यथा शायति अपिबः सुतस्य ।
 तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ॥७॥
 स वावज्ञान इह पाहि सोमं मरुद्भिरिन्द्र सखिभिः सुतं नः ।
 जातं यत्त्वा परि देवा अभूषन्महे भराय पुरुहूत विश्वे ॥८॥

túbhyam bráhmāni gíra indra túbhyam satrá dadhire
 harivo jushásva | bodhy āpír ávaso nūtanasya sákhe vaso
 jaritrībhyo váyo dhāh || 6 || indra marutva ihá páhi sómam
 yáthā sāryāté āpibah sutásya | táva prānīti táva śūra śar-
 mann ā vivāsanti kaváyah suyajñāh || 7 || sá vāvaśāná ihá
 páhi sómam marúdbhīr indra sákhibhīh sutāni nah | jātām
 yát tvā pári devā ábhūshan mahé bhārāya puruhūta víšve
 || 8 ||

The resplendent Lord, the dispeller of adversaries, is praised as a mine of wealth. He is propitiated by righteous commendations and is glorified in the homes of dedicated devotees. May you glorify Him who is the conqueror and dispenser of enmities. 3

The priests glorify you, heroic leader of men, with praises and with prayers. The resplendent Lord who is the author of all wonders, exerts himself for manifesting his prowess. Since eternity, He alone is the Lord deserving this worship. 4

Innumerable are His blessings for the benefit of mankind. Many are the treasures that the earth enshrines. Verily with the support of the resplendent Lord, the firmament, the plants, the rivers, men and priests preserve their rich treasures. 5

To you, O resplendent Lord, the pious sages address prayers and praises, and offer worship. Accept them, O Lord of all vital energies. You are bestower of dwellings, friend of men and pervader of the whole universe. May you partake of this new homage and grant abundant wealth to your faithful devotees. 6

Resplendent Lord, associated with vital cosmic principles, accept our devotional love as you always accept the homage of proficient people. Your far-seeing and devout worshippers adore you through their offerings for security. 7

O resplendent Lord, may you, together with your associates, the cosmic vital principles, come to our place of worship and be gratified by the elixir and accept our devotional love offered by us. You are invoked by all and whom all the divine powers adorn as soon as revealed for the great struggle of existence. 8

अमूयेँ मरुत आपिरेषोऽमन्दमिन्द्रमनु दातिवाराः ।
 तेभिः साकं पिबतु वृत्रखादः सुतं सोमं वाशुषः स्वे सधस्थे ॥९॥
 इदं ह्यन्वोजसा सुतं राधानां पते । पिबा त्वस्य गिरिषः ॥१०॥
 यस्ते अनुस्वधामसत्सुते नि यच्छ तन्वम् । स त्वां ममतु सोम्यम् ॥११॥
 प्र ते अश्नोतु कुक्ष्योः प्रेन्द्र ब्रह्मणा शिरः । प्र बाहू शूर राधसे ॥१२॥

aptīrye maruta āpīr eśhó 'mandann indram ānu dāti-
 vārāḥ | tébbih sākām pibatu vṛitrakhādāḥ sutām sōman
 dāśūśhaḥ své sadhāsthe || 9 || idām hy ānv ójasā sutāṁ rā-
 dhānām pate | pibā tv āsyā girivaṇaḥ || 10 || yās te ānu
 svadhām āsat suté nī yacha tanvām | sā tvā mamattu so-
 myām || 11 || prā te aśnotu kukshyōḥ prēndra brāhmaṇā
 śīrah | prā bāhū śūra rādhasē || 12 ||

(५२) विष्णोर्वाचं सूक्तम्

(१-८) अष्टर्वस्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । इन्द्रो देवता । (१-४) प्रथमाविष्णुर्देवां
 गायत्री, (५, ७-८) पञ्चम्याः सप्तम्यहम्योश्च विदुर्, (९) षष्ठ्याश्च ऋषिणी छन्दसि ॥

॥१७॥ धानावन्तं करम्भिर्णमपूपवन्तमुक्थिनम् । इन्द्रं प्रातर्जुषस्व नः ॥१॥
 पुरोळाशं पचत्यं जुषस्वेन्द्रा गुरस्व च । तुभ्यं हव्यानि सिस्वते ॥२॥
 पुरोळाशं च नो घसी जोषयासे गिरश्च नः । वधूयुरिव योषणाम् ॥३॥

52.

Dhānāvantaṁ karambhīṇam apūpāvantaṁ ukthīnam |
 indra prātār jushasva naḥ || 1 || puroḷāśam pacatyāṁ jushā-
 svendrā gurasva ca | tūbhyam havyāni sisrate || 2 || puroḷā-
 śam ca no ghāso joshāyāse giras ca naḥ | vadhūyūr iva
 yōshaṇām || 3 ||

O vital principles, this resplendent sun is your comrade for sending of the waters. These cloud-bearing winds, the givers of strength, have yielded full co-operation to the sun. May the dispeller of darkness, accept devotional love offered by the worshippers in his own abode. 9

Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly. 10

May you be exhilarated by this devotional love, that has been poured out as food for you. May it cheer you who loves it. 11

O resplendent Lord, may our devotional love aided by prayer work through both your flanks, and through your arms, So that they distribute wealth. 12

52

Accept, O resplendent Lord, at our morning fire-ritual, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, sanctified by holy prayer. 1

Accept, O Lord, the libations of processed bread and butter; relish them eagerly; these oblations flow freely for you. 2

Relish, O illustrious Lord, our delicious roasted corn and butter. Derive enjoyment from our praises, as a lover from his beloved. 3

पुरोळाशीं सनश्रुत प्रातःसावे जुषस्व नः । इन्द्र क्रतुर्हि ते बृहन् ॥४॥
 मार्घ्यन्दिनस्य सर्वनस्य धानाः पुरोळाशीमिन्द्र कृष्वेह चारुम् ।
 प्र यत्स्तोता जरिता तूर्णर्थो वृषायमाण उप गीर्भिरीद्वे ॥५॥

purolāṣam sanasruta prātaḥsāvé jushasva
 nah | indra krátur hí te bṛihán || 4 || mādhyam̐dinasya sáva-
 nasya dhānāḥ purolāṣam indra kṛishvehá cārum | prā yát
 stotā jaritā tūṛnyartha vṛishāyamāṇa úpa gīrbhír itte
 || 5 ||

॥४॥ तृतीये धानाः सर्वेने पुरुष्टुत पुरोळाशमाहुतं मामहस्व नः ।
 ऋभुमन्तं वाजवन्तं त्वा कवे प्रयस्वन्त उप शिक्षेम धीतिभिः ॥६॥
 पुष्वते ते चक्रमा करम्भं हरिवते हर्यश्वाय धानाः ।
 अपूपमद्धि सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ॥७॥
 प्रति धाना भरत तूर्यमस्मै पुरोळाशी वीरतमाय नृणाम् ।
 दिवेदिवे सदशीरिन्द्र तुभ्यं वर्धन्तु त्वा सोमपेयाय धृष्णो ॥८॥

trītiye dhānāḥ sāvane purushtuta purolāṣam āhutam
 māmahasva nah | ṛibhumāntam vājavantam tvā kave prā-
 yasvanta úpa śikshema dhitíbhīḥ || 6 || pūshanvāte te ca-
 kṛimā karambhām hārivate hāryasvāya dhānāḥ | apūpām
 addhi ságano marúdbhīḥ sómam piba vṛitrahā śūra vidván
 || 7 || prāti dhānā bharata túyam asmai purolāṣam virāta-
 māya nṛiṇām | divé-dive sadṛśīr indra túbhyam vārdhantu
 tvā somapéyāya dhṛishṇo || 8 ||

O illustrious Lord, renowned eternally, accept our delicious offering, presented at the morning fire-ritual, for great are your deeds. 4

May you partake, O illustrious leader, of the roasted corn and other delicious bread and butter of the mid-day fire-ritual, when your zealous and strong worshipper, hastens to adore you, and celebrates you with hymns. 5

O illustrious leader, glorified by many, accept readily the roasted delicious bread and butter, offered at the third or evening fire-ritual: laden with sanctified viands, we approach with praises to you, O sage Lord, accompanied by the wise and opulent. 6

O Lord, provider of nourishment and possessor of speed, we have prepared for you, the parched grain and curd. O brave, wise and dispeller of evil forces, may you, attended by the group of vital elements, relish our bread and butter, and accept our devotional love. 7

Offer to him quickly priests the fried barley. Offer to the most brave formidable vital elements the bread and butter. May similar offerings, O victorious Lord, presented to you daily, augment your vigour for cherishing the herbal extracts. 8

May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you, partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises. 1

Stay with us at ease, O bounteous Lord; go not away, for I offer to you the brilliantly composed prayers. O resplendent Lord, I take your refuge singing sweet melodious songs, as the son clinging to his father. 2

O priest, let both of us agree to offer praise; let us address pleasing invocations to the radiant Lord. May you occupy, O Lord, the cushion mat prepared by the institutor of the ceremony; and may our commendations be acceptable to the most honoured one. 3

May man's wife, O bounteous sun be provided with a dwelling, so that she gives birth to your child. Let the horses be harnessed to your car and convey you there. We prepare the herbal juices proper to the season. May the fire-divine come as our messenger before you. 4

O bounteous rays of the sun, may you go away from us or come close to. Both-ways, O protector, there is a benign motive whether you tighten the reigns of the neighing horses yoked to the chariot, or loosen. 5

॥२०॥

अपाः सोमस्तमिन्द्र प्र याहि कन्याणीर्जाया सुरणं गृहे ते ।
 यत्रा रथस्य बृहतो निधानं विमोचनं वाजिनो दक्षिणावत् ॥६॥
 इमे भोजा अङ्गिरसो विरूपा दिवस्पुत्रासो असुरस्य वीराः ।
 विश्वामित्राय ददतो मघानि सहस्रसावे प्र तिरन्त आयुः ॥७॥

āpāḥ sōmam āstam indra prā yāhi kalyāṇīr jayā surā-
 ṇaṁ grihē te | yātrā rāthasya bṛihatō nidhānaṁ vimōca-
 naṁ vājīno dākṣiṇāvat || 6 || imé bhojā āṅgirasō vīrūpā di-
 vās putrasō āsurasya virāḥ | viśvāmitrāya dādato maghāni
 sahasrasāvē prā tiranta āyuh || 7 ||

रूपरूपं मघवा बोभवीति मायाः कृष्वानस्तन्वं परि स्वाम् ।
 त्रिर्यद्विवः परि मुहूर्तमागात्स्वैर्मन्त्रैरनृतुपा ऋतावा ॥८॥
 महाँ ऋषिर्देवजा देवजुतोऽस्तभ्नात्सिन्धुमर्णवं नृचक्षाः ।
 विश्वामित्रो यदवहत्सुदासमप्रियायत कुशिकेभिरिन्द्रः ॥९॥
 हंसा इव कृणुथ श्लोकमद्रिभिर्मदन्तो गीर्भिरध्वरे सुते सचा ।
 देवेभिर्विप्रा ऋषयो नृचक्षसो वि पिबध्वं कुशिकाः सोम्यं मधु ॥१०॥

rūpām-rūpam maghāvā
 bobhavitī māyāḥ kṛiṇvānās tanvaṁ pāri svām | trīr yād
 divāḥ pāri muhūrtām āgāt svair māntrair ānṛitupā rītāvā
 || 8 || mahāñ ṛiṣhir devajā devājūtō 'stabhnāt sīndhum ar-
 ṇavām ṛiṣākshāḥ | viśvāmitro yād āvahat sudāsam āpri-
 yayata kuṣikébhir indrah || 9 || haṁsā iva kṛiṇutha ślōkam
 ādribbhir mādanto gīrbhīr adhvaré suté sácā | devébhir vi-
 prā ṛiṣhayo ṛiṣakshaso ví pibadhvaṁ kuṣikāḥ somyām
 mādhu || 10 ||

Having enjoyed the elixir, O Solar rays, turn to your home; an auspicious life abides pleasantly in your dwelling. There if you so choose, you may tighten the reigns of the horses yoked to the chariot or loosen them for refreshment. 6

Bounteous are these rays like fire—priests, multicoloured and offsprings of cosmic vital energies. They provide hundredfold treasures to the friends of mankind and prolong their life through countless precious rewards. 7

Bounteous sun becomes repeatedly manifest in various forms, creating wonders characteristic to his own and spontaneously accord. He comes in a moment from celestial region to the three daily worships and is the drinker of herbal juices, irrespective of seasons in observance of external laws. 8

The radiant sun is a great sage, generator of all Nature's forces, and associated by them the supervisor of the works of men, and the friend of all. He regulates the flowing rivers, performs sacrificial works for dedicated devotees and favours holy preceptors. 9

O sages and saints, supervisors of the leaders of sacred rites, O the preceptors, when the prayers are recited with intense devotion, like the pressing stone expressing out the sap at the place of worship, then exhilarating Nature's bounties with praises, may you sing sacred hymns aloud like singing swans and together with Nature's bounties, partake in the sparkling glory of lord. 10

॥२१॥ उप॒ प्रेत॑ कुशिकाश्चेतयध्वमश्वं रा॒ये प्र मुञ्च॑ता सु॒दासः॑ ।
 राजा॑ वृ॒त्रं ज॒ह्वन्त्प्रा॒गपा॒गुद॒गथा॑ यजा॒ते वर॑ आ पृथि॒व्याः ॥११॥
 य इ॒मे रोद॑सी उ॒भे अ॒हमिन्द्र॑मतुष्ट॒वम् ।
 विश्वा॑मित्रस्य रक्ष॒ति ब्र॒ह्मेदं॑ भा॒रतं॑ ज॒नम् ॥१२॥
 विश्वा॑मित्रा अरासत् ब्र॒ह्मेन्द्रा॑य व॒ज्रिणे॑ । क॒रदि॑न्नः सु॒रार्ध॑सः ॥१३॥
 किं ते॑ कृ॒ष्वन्ति॑ की॒कटेषु॑ गा॒वो नाशि॑रं दु॒हे न तप॑न्ति घ॒र्मम् ।
 आ नो॑ भर॒ प्रम॑ग॒न्दस्य॑ वेदो॒ नैचा॑शाखं म॒घव॑न्न॒धया नः॑ ॥१४॥
 स॒सर्प॑रीर॒मतिं॑ बा॒र्धमाना॑ बृ॒हन्मि॑माय ज॒मद॑भि॒दत्ता ।
 आ सूर्य॑स्य दु॒हिता॑ त॒तान॑ श्र॒वो दे॒वेष्व॑मृ॒तम॑जु॒र्यम् ॥१५॥

úpa préta kuṣikāṣ cetáyadhvam áśvam rāyé prá muñ-
 catā sudásaḥ | rája vṛitrāṁ jañghanat prág ápāg údag áthā
 yajāte vára á pṛithivyāḥ || 11 || yá imé ródasī ubhé ahám
 índram átushtavam | viśvāmitrasya rakshati bráhmedám
 bháratam jánam || 12 || viśvāmitrā arāsata bráhméन्द्रāya
 vajrīṇe | kárad ín naḥ suráḍhasaḥ || 13 || kíṁ te kṛiṇvanti
 kíkaṭeṣhu gávo náśiraṁ duhré ná tapanti gharmám | á no
 bhara prámagandasya védo naicāśākhám maghavan ran-
 dhayā naḥ || 14 || sasarparír ámatim báddhamānā bṛihán mi-
 māya jamádagnidattā | á sūryasya duhitā tatāna śrávo de-
 véshv amṛítam ajuryám || 15 ||

॥२२॥ स॒सर्प॑रीर॒भर॑त्तयमे॒भ्योऽधि॑ श्र॒वः पाञ्च॑जन्यासु कृष्टिषु ।
 सा प॒क्ष्या॒ इ न॒व्यमा॒युर्द॒धाना॑ यां मे॒ पल॑स्तिजमदु॒मयो॑ दुदुः ॥१६॥

sasarparír abharat túyam ebhyó 'dhi śrávaḥ páñcajan-
 yāsu kṛiṣṭīṣhu | sá pakshyā návyam áyur dádhānā yām
 me palastijamadagnáyo dadúḥ || 16 ||

O preceptors, go close to the steed-like vigorous virtuous man, animate him and provoke him to win rich oblation for the illustrious Lord; for the Lord dispels darkness in the east, in the west and in the north. Therefore, let the faithful devotee worship him in choicest places on the earth. 11

I glorify the resplendent Lord by these two,—heaven and earth, and this prayer of one; who is the friend of all, protects the race of illustrious people. Friends of universe sing the glory of the resplendent Lord, the wielder of punitive justice. May he therefore bestow prosperity upon us. 12

O friends of universe, may you favour us with excellent wealth and may our indomitable soul be endowed with divine wisdom. 13

O bounteous Lord, of what avail are the cattle of infidels to you. Neither they yield milk nor do these faithless persons kindle sacred fire. May you bring wealth of these unbelievers to us and give us possessions of people of low mortality and crush them. 14

The first-born rays of divine light, manifested by the prime source of universal illumination gliding everywhere and dissipating ignorance issue forth like the Dawn, daughter of the sun, and diffuse ambrosial imperishable food amongst Nature's bounties. 15

May she, gliding everywhere, quickly bring us food suited to all the five classes of men; may she, the daughter of the sun appraised by the grey haired men of experience be the bestower of new life. 16

स्थिरौ गावौ भवतां वीळुरक्षो मेषा वि वर्हिं मा युगं वि शारि ।
 इन्द्रः पातल्यै ददतां शरीतोररिष्टनेमे अभि नः सचस्व ॥१७॥
 बलं धेहि तनूषु नो बलमिन्द्रानकुत्सु नः ।
 बलं तोकाय तनयाय जीवसे त्वं हि बलदा असि ॥१८॥
 अभि व्ययस्व खदिरस्य सारमोजो धेहि स्पन्दने शिंशपायाम् ।
 अक्षं वीळो वीळित वीलयस्व मा यामादस्मादव जीहिपो नः ॥१९॥
 अयमस्मान्वनस्पतिर्मा च हा मा च रीरिषत् ।
 स्वस्त्या गृहेभ्य आवसा आ विमोचनात् ॥२०॥

sthiraú gāvau bhava-
 tāṃ vilūr āksho mēshā ví varhi má yugāṃ ví śāri | índraḥ
 pātalyè dadatāṃ śāritor ārishtaneme abhí naḥ sacasva
 || 17 || bālaṃ dhehi tanūshu no bālaṃ indrānakūtsu naḥ |
 bālaṃ tokāya tānayāya jīvāse tvāṃ hí baladā āsi || 18 ||
 abhí vyayasva khadirāsya sārāṃ ójo dhehi spandané śin-
 śāpāyām | āksha viḷo viḷita vilāyasva má yāmād asmād āva
 jīhipo naḥ || 19 || ayām asmān vānaspátir má ca há má ca
 rīrishat | svasty á gṛihébhya āvasā á vimócanāt || 20 ||

॥२३॥ इन्द्रोतिभिर्बहुलाभिर्नो अद्य याच्छ्रेष्ठाभिर्मघवज्जूर जिन्व ।
 यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु ॥२१॥
 परशुं चिद्धि तपति शिम्बलं चिद्धि वृश्चति ।
 उखा चिदिन्द्र येषन्ती प्रयस्ता केनमस्यति ॥२२॥

īndrotībhir bahulābhir no adyā yācchreshṭhābhir ma-
 ghavañ chūra jinva | yó no dvēshty ādharāḥ sās padishta
 yām u dvishmās tām u prāṇó jahātu || 21 || paraśum cid ví
 tapati śimbalāṃ cid ví vṛścati | ukhā cid indra yéshanti
 práyastā phénam asyati || 22 ||

May the horse-like rays be steady, the axle strong, the pole faultless, the yoke not rotten; may the resplendent sun preserve the two yoke-pins from decay. May the cosmic chariot of the sun with uninjured felines, be ready for us. 17

Give strength, O radiant sun, to our bodies; give strength to our sons and grandsons; that they may live long; for you are giver of strength. 18

May you fix firmly the hard position of the *Khadir* timber, and give solidity to the floor of the car with the teak wood. May the strong axle, fixed by us, be strong. May you throw us not from the chariot of universe whereon we travel. 19

May this Lord of the universe never desert us, nor do us harm. May we travel prosperously towards home till the end of our journey, and then alone the horses be unharnessed. 20

O resplendent Lord, brave and opulent, protect us this day against our foes with many and excellent defences; may the vile wretch who hates us fall before us; may the breath of life depart from him whom we hate. 21

As the tree suffers pain from the axe, as the *Simbala* flower is easily cut off, as the damaged large boiling vessel leaking scatters foam, so may my enemy perish. 22

न सार्यकस्य चिकिते जनासो लो॒ध नयान्त॒ पशु॒ मन्यमानाः ।
 नावा॒जिनं वा॒जिना॑ हासयन्ति॒ न गर्द॑भं पु॒रो अश्वा॑न्नयन्ति ॥२३॥
 इम॒ ईन्द्र॒ भरत॑स्य पु॒त्रा अप॑पित्वं चि॒कितु॑र्न प्र॒पित्व॑म् ।
 हि॒न्वन्त्य॑श्च॒मरणं॑ न नित्यं॒ ज्यावा॑जं परि॒ णय॑न्त्या॒जौ ॥२४॥

nā sāyakasya cikite janāso
 lodhām nayanti páṣu mányamānāḥ | nāvājinam vājínā ha-
 sayanti ná gardabhām puró áṣvān nayanti || 23 || imá indra
 bharatásya putrá apapitvām cikitur ná prapitvām | hinvānty
 áṣvam áraṇam ná nityam jyāvajam pári ṇayanty ajau
 || 24 ||

(५४) चतुष्पञ्चाशं सूक्तम्

(१-२२) द्वाविंशत्युचम्यास्य सूक्तस्य वैश्वामिनो वाच्यो वा प्रजापतिर्ऋषिः । विश्वे देवा
 देवताः । त्रिष्टुप् छन्दः ॥

॥ २४ ॥

इमं॒ म॒हे वि॒द॒थ्याय॑ शू॒षं श॑श्च॒त्कृ॒त्व ई॒ड्या॑य प्र॒ ज॑भुः ।
 शृ॒णोतु॑ नो॒ द॒म्यैभि॑रनी॒कैः शृ॒णोत्व॑भिर्दि॒व्यैर॑ज॒स्रः ॥१॥
 म॒हि म॒हे दि॒वे अ॑र्चा पृ॒थि॒व्यै का॑मो म॒ इच्छ॑ञ्च॒रति॑ प्र॒जा॒नन् ।
 ययो॑र्ह॒ स्तामे॑ वि॒दथे॑षु दे॒वाः संप॑र्यवो मा॒दय॑न्ते सचा॒योः ॥२॥

54.

Imám mahé vidathyāya ṣuśhām śāsvat kṛitva idyaya
 prá jabhruḥ | ṣṛiṇótu no dámyebhir ánikaiḥ ṣṛiṇótv agnir
 divyaír ájasrah || 1 || máhi mahé divé area prithivyaí kámo
 ma icháñ carati prajānán | yāyor ha stóme vidátheshu de-
 váḥ saparyávo madáyante sácāyóḥ || 2 ||

Brave men do not care for the arrow. They carry away the greedy enemy regarding him to be a mere animal. The wise condescend not to turn the foolish into ridicule; they do not lead the ass before the horse. 23

O resplendent Lord, these sons of the patrons understand severance and not the alliance with the enemies. They urge their horses against them as against a constant foe; they bear a stout bow for their destruction in battle. 24

54

They recite repeatedly the gratifying praise to the great fire-divine manifested during the cosmic sacrifice. May he, who is endowed with his own radiance, hear us. May the imperishable fire-divine, endowed with divine radiance, hear us. 1

Knowing their greatness, offer compliments to the vast heaven and to the earth. May my eagerness to felicitate heaven and earth reach them, in whose praise the revered learned people along with their associates in the assemblies, rejoice with a desire of adoration. 2

युवोर्ऋतं रोदसी सत्यमस्तु महे शु णः सुविताय प्र भूतम् ।
 इदं दिवे नमो अग्ने पृथिव्यै संपर्यामि प्रयसा यामि रत्नम् ॥३॥
 उतो हि वां पुर्न्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
 नरंश्चिद्वां समिथे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥४॥
 को अद्धा वेद क इह प्र वोचदेवौ अच्छा पृथ्या इ का समेति ।
 ददंश्च एषामवमा सदांसि परेषु या गुह्येषु ब्रूतेषु ॥५॥

yuvór ṛitām rodasī

satyām astu mahé shú ṇaḥ suvitāya prā bhūtam | idām
 divé námo agne pṛithivyaí saparyāmi prāyasā yāmi rātnam
 || 3 || utó hí vaṃ purvyā āvividrā ṛitavarī rodasī satyavā-
 caḥ | náraḥ cid vaṃ samithé śūrasātau vavandiré pṛithivi
 vévidānaḥ || 4 || kó addhá veda ká ihā prā vocad devāñ
 āchá pathyā ká sám eti | dádrisra eshām avamā sādānsi
 páreshu yá gúhyeshu vratéshu || 5 ||

॥३०॥

कविर्नृचक्षा अभि भीमचष्ट ऋतस्य योना विघृते मदन्ती ।
 नाना चक्रते सदनं यथा वेः समानेन क्रतुना संविदाने ॥६॥
 समान्या विर्युते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागरूके ।
 उत स्वसारा युवती भवन्ती आदु ब्रूवते मिथुनानि नाम ॥७॥
 विश्वेदेते जनिमा सं विविक्तो महो देवान्विभ्रती न व्यथेते ।
 एजंद्भुवं पत्यते विश्वमेकं चरत्पतत्रि विष्णुं वि जातम् ॥८॥

kavir nṛicākshā abhī bhīm acashta ṛitāsya yónā víghṛite
 mādanti | nánā cakrāte sádanam yátha véḥ samānéna krá-
 tunā samvidané || 6 || samānyā víyute duréante dhruvé padé
 tasthatur jāgarūke | utá svásara yuvatī bhāvanti ād u bru-
 vāte mithunāni nāma || 7 || víśvéd eté jānimā sám vivikto
 mahó devāñ bībhrati ná vyathete | éjad dhruvām patyate
 víśvam ékaṃ cārat patatrī víśhunam ví jātām || 8 ||

Heaven and earth, your laws are ever inviolable. Be propitious to us for the due completion of our benevolent deeds. This adoration is offered to heaven and earth. I adore them with complete dedication. I solicit of them all kinds of precious wealth. 3

O earth and heaven, the sustainer of truth, the ancient preceptors declares of truth have always obtained from them whatever worldly riches they wanted from you. And O earth, men, cognizant of your greatness, pay tributes to you for the sake of gaining victory over the hostile people in the battle. 4

We know what is the truth or who may here declare it? What is the proper path that leads to the divine forces? Only their inferior abiding places are perceived, not those which are situated in superior mysterious locations. 5

The far-seeing beholder of mankind (the sun or the Supreme Self), surveys this heaven and earth, rejoicing when deficient in moisture in the womb of the eternal orderliness both concurring in community of function, although they occupy different dwellings like the diversified nests of a bird. 6

Common in function, disjoined, of distant termination, they both remain vigilant in a permanent station; being, as it were, a pair of sisters, and ever young, they therefore address each other by twin appellations. [Dual appellations like *urvi* and *rodasi* meaning heaven and earth]. 7

These two keep all born things discrete, and, although comprehending Nature's great bounties, are not distressed: all moving and stationary beings rest upon one base, whether animals, or birds, or creatures of various kinds. 8

सना पुराणमध्यैम्यारान्महः पितुर्जनिर्तुर्जामि तन्नः ।
 देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः ॥९॥
 इमं स्तोमं रोदसी प्र ब्रवीम्यदूदराः शृणवन्नग्निजिह्वाः ।
 मित्रः सम्राजो वरुणो युवान आदित्यासः कवयः पप्रथानाः ॥१०॥

sānā

purāṇām ādhy emy arān mahāḥ pitúr janitúr jāmí tán
 naḥ | devāso yātra panitāra évair uraú pathí vyūte tasthúr
 antāḥ || 9 || imām stómam rodasī prā bravīmy řidūdārāḥ
 řṛiṇavann agniñihvāḥ | mitrāḥ samrājo vāruṇo yúvāna ādi-
 tyāsaḥ kavāyaḥ paprathānāḥ || 10 ||

॥२६॥

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पत्यमानः ।
 देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वतातिम् ॥११॥
 सुकृत्सुपाणिः स्ववीं ऋतावी देवस्त्वष्टावसे तानि नो धात ।
 पुष्यन्त ऋभवो मादयध्वमुर्ध्वग्रावाणो अध्वरमंतष्ट ॥१२॥
 विद्युद्रथा मरुतं ऋष्टिमन्तो दिवो मर्यां ऋतजाता अयासः ।
 सरस्वती शृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः ॥१३॥
 विष्णुं स्तोमासः पुरुदस्मर्का भगस्येव कारिणो यामनि गमन् ।
 उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥१४॥

híraṇyapāṇiḥ savitá sujihvās trír á divó vidátthe pátya-
 mānaḥ | devéshu ca savitaḥ ślókam āśrer ād asmābhyam
 ā suva sarvātātim || 11 || sukṛít supāṇiḥ svāvāñ řitāvā de-
 vās tvāshṭāvase tāni no dhāt | pūshaṇvānta řibhavo mādaya-
 dhvam ūrdhvágrāvaṇo adhvarām atasṣṭa || 12 || vidyúdrathā
 marúta řiṣṭimánto divó máryā řitájātā ayāsaḥ | sárasvati
 řṛiṇavan yajñíyaso dhātā rayīm saháviraṁ turāsaḥ || 13 ||
 víshṇum stómāsaḥ purudasmām arkā bhágasyeva kārīṇo
 yāmani gman | urukramāḥ kakuhó yāsa purvír nā mar-
 dhanti yuvatāyo jānitriḥ || 14 ||

I consider at present the eternal and ancient sisterhood to us of yours, our great protectress and progenitrix, within whose vast and separated path your eulogists, the natural forces, travel in their chariots. 9

I repeat this hymn, heaven and earth, to you; and may the disheated and brilliantly eloquent friends, royal and virtuous people dealing with law and order, and enlightened learned youths, most wise and renowned, hear it. 10

The divine light of cosmic intelligence, which has golden radiance and sweet voice, descends from heaven to inspirers thrice at our assemblies. May you accept, O divine light, the praise recited by the eulogers and thereupon fulfil all our aspirations. 11

May the divine architect of creation, the able artificer, the dextrous handed, the possessor of wisdom, the observer of truth, bestow upon us those things which are necessary for our preservation: wise sages, associated with vital elements, make us joyful, as the priests, with their recitations at high pitch, offer devotion. 12

May the cloud-bearing, rapidly-moving winds armed with spear-like lightning, dispellers of obstructive forces, showerers of rain, restless and praiseworthy and accompanied by the divine speech, hear my praise. May you, swift and liberal divine winds bestow upon us prosperity and long life. 13

May our praises and prayers, the causes of good fortune, attain at this worship all-pervading God whose love is the target of all sorts of work and worship: He traverses all regions as if with His big strides. The many blended regions of space, the twin mother of all beings, never disobey His commands. 14

इन्द्रो विश्वैर्वीर्यैः३ पत्यमान उभे आ पप्रौ रोदसी महित्वा ।
पुरंदरो वृत्रहा धृष्णुषेणः संगृभ्या न आ भरा भूरि पश्वः ॥१५॥

índro víśvair viryaih pátya-
māna ubhé á paprau ródasi mahitvá | purandaro vṛtrahā
dhṛishṇúshenah saṁgrībhya na á bhara bhūri paśvāḥ
|| 15 ||

॥२७॥

नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम ।
युवं हि स्यो रयिदौ नो रयीणां दात्रं रक्षेथे अर्कवैरदब्धा ॥१६॥
महत्तद्वः कवयश्चारु नाम यद् देवा भवथ विश्व इन्द्रे ।
सखं ऋभुभिः पुरुहूत प्रियेभिरिमां धियं सातये तक्षता नः ॥१७॥
अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजावान्नः पशुमाँ अस्तु गातुः ॥१८॥
देवानां दूतः पुरुध प्रसूतोऽनागान्नो वोचतु सर्वताता ।
शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैस्त्व्यन्तरिक्षम् ॥१९॥
शृण्वन्तु नो वृषणः पर्वतासो ध्रुवक्षेमास इळया मदन्तः ।
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम् ॥२०॥

nāsatyā me pitārā bandhupṛiccha saajātyām aśvīnoḥ cāru
nāma | yuvām hī sthó rayidaú no rayīnām dātrām rakshe-
the ákavair ádabdhā || 16 || mahát tát vah kavayaḥ cāru
nāma yád dha devā bhávatha víśva índre | sákha ṛibhú-
bhiḥ puruhūta priyébhīr imām dhīyaṁ sātaye takshata naḥ
|| 17 || aryamā ṇo áditir yajñīyasó 'dabdhāni varuṇasya vra-
tāni | yuyóta no anapatyāni gāntoḥ prajāvan naḥ paśumāñ
astu gātūḥ || 18 || devānaṁ dūtāḥ purudhā prásūtó 'nāgan
no vocatu sarvátātā | śṛiṇótu naḥ pṛithivī dyaúr utāpaḥ
sūryo nákshtatrair urv āntárikshan || 19 || śṛiṇvāntu no vṛ-
ṣhaṇaḥ párvatāso dhruvákshemāsa ílayā mādantaḥ | ádityaír
no áditiḥ śṛiṇotu yāchantu no marútaḥ śarma bhadrām
|| 20 ||

Resplendent sun, invested with all energies, fills both heaven and earth with his greatness: may he, the destroyer of all strongholds of darkness, the dispeller of evils, the leader of victorious forces, gather cattle and bestow them abundantly upon us. 15

O divine pair of twin powers, you are our protectors, vigilant well-wishers of your dear devotees, possessor of your beautiful well-known forms. May you be the liberal donor of riches to us. May you, O irresistible pair of twin divines, protect the presenter of the offerings, with unfailing means. 16

O wise twin divines, great and glorious is your fame which you acquire working under the command of our resplendent Lord. May you; loving Lord, invoked by us, accompanied by wise sages, help us in shaping this euloger for our benefit. 17

May the ordainer, indivisible and adorable God and the unimpeded function of cosmic order protect us. Keep us away from following the path which may be unpropitious to children and may our homes have abundance of progeny and cattle. 18

May the fire divine, the messenger of Nature's bounties manifested in various forms, guide us everywhere along sinless paths. May the Lord of earth and heaven, the cosmic watery space, the sun and the vast firmament with constellations, listen to our prayers. 19

May the divine showerers of benefits, the divine clouds moving in vast firmament, propitiated by our reverential homage, hear us: may the Lord of eternal luminous regions hear us: may the cloud bearing winds grant us prosperity in abundance. 20

सदा सुगः पितृभ्यो अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त ।
 भगो मे अग्ने सख्ये न मृच्या उद्वायो अश्यां सदनं पुरुक्षोः ॥२१॥
 स्वदेस्व हुच्या समिषो दिदीहस्मद्रथक्स्स मिमीहि श्रवांसि ।
 विश्वो अग्ने पृत्सु ताजोषि शत्रुनष्टा विश्वा सुमना दीदिही नः ॥२२॥

sāda sugāḥ pitṛbhyaḥ astu pānthā mādḥva deva ōsha-
 dhiḥ sām pipṛikta | bhāgo me agne sakhyé nā mṛidhya
 úd rāyó aśyaṁ sādhanam purukshóḥ || 21 || svādasva havyā
 sām iśho didiḥy asmadryāk sām mīmīhi śrāvānsi | viśvan
 agne pṛtsú tāñ jeshi śātrūn āhā viśva sumāna dīdihī naḥ
 || 22 ||

(५५) पञ्चमब्राह्मण सूक्तम्

(१-२२) द्वाविंशत्युक्त्वास्तस्य सूक्तस्य वैवात्मिको वाच्यो वा ब्रह्मचरिर्गन्धिः ।

विधे देवा देवताः । मित्रं वरुणः ॥

॥२८॥ उषसः पूर्वा अध यद्वयुर्मुहद्वि जज्ञे अक्षरं पदे गोः ।
 व्रता देवानामुप नु प्रभूषन्महदेवानामसुरत्वमेकम् ॥१॥
 मो घृ णो अत्र जुहुरन्त देवा मा पूर्वे अग्ने पितरः पवृताः ।
 पुराण्योः सश्वनोः केतुरन्तर्महदेवानामसुरत्वमेकम् ॥२॥
 वि मे पुरुत्रा पतयन्ति कामाः शम्यच्छा दीधे पुर्याणि ।
 समिद्धे अमावृतमिद्धदेम महदेवानामसुरत्वमेकम् ॥३॥

55.

Ushásah pūrvā ādha yád vyūshúr mahád ví jajñe akshá-
 ram padé góḥ | vratá devánām úpa nú prabhūshan mahád
 devánām asuratvám ékam || 1 || mó shū ṇo átra juhuranta
 devá mā pūrve agne pitúraḥ padajñāḥ | purāṇyóḥ sādma-
 noḥ ketúr antár ma° || 2 || ví me purutrā patayanti kāmāḥ
 śámy āchā dīdye pūrvyāṇi | sāmiddhe agnāv ṛitām íd va-
 ilema ma° || 3 ||

May our path ever be easy to tread and comfortable. May Nature's bounties sprinkle the plants with sweet water. Safe is your friendship, O adorable God, may prosperity never diminish and may I live in a luxurious home with riches and ample food. 21

O divine leader, accept our reverential homage and provide for us adequate food. May you measure out the viands before us. May you guide us to overcome all those who are our enemies in conflict. Favourably inclined towards us, may you lighten up our life, day by day, with loving kindness. 22

55

When the preceding dawns appear, the great imperishable light is engendered in the firmament, in the vast expanse of cosmic ocean. Then the worshipper starts his ceremony of presenting homage to Lord through Nature's bounties. For God's glory in Nature's bounties is great and unequalled. 1

O adorable god, let not the natural forces, at any time do harm to us. Neither the forces responsible for continuation of progeny nor the sun, the manifestor of light existing between two eternal regions of the earth and heaven, do any harm to us. For God's glory in Nature's bounties is great and unequalled. 2

My desires fly across to many places. And hence, may I at the solemn place recite ancient hymns: when the fire is kindled, verily, we speak the truth. For God's glory in Nature's bounties is great and unequalled. 3

समानो राजा विभ्रतः पुरुषा शये शयासु प्रयुतो वनानु ।
 अन्या वत्सं भरति क्षेति माता महदेवानामसुरत्वमेकम् ॥४॥
 आक्षिप्तपूर्वास्वपरा अनुरुत्सद्यो जातासु तरुणीष्वन्तः ।
 अन्तर्वैतीः सुवते अप्रवीता महदेवानामसुरत्वमेकम् ॥५॥

samāno rājā vibhṛtaḥ puruṣā śaye śayaśu
 prāyunto vānānu | anyā vatsāṁ bhārati kshéti mātā ma°
 || 4 || ākshít pūrvāsv āparā anūrút sadyó jātāsu tārūnīshv
 antāḥ | antārvatīḥ suvate āpravītā ma° || 5 ||

॥२९॥

शयुः परस्तादथ नु द्विमाताबन्धनश्चरति वत्स एकः ।
 मित्रस्य ता वरेणस्य व्रतानि महदेवानामसुरत्वमेकम् ॥६॥
 द्विमाता होता विदयेषु सम्राळन्वग्रं चरति क्षेति बुध्नः ।
 प्र रण्यानि रण्यवाचो भरन्ते महदेवानामसुरत्वमेकम् ॥७॥
 शूरस्येव युध्यतो अन्तमस्य प्रतीचीनं ददृशे विश्वमायत् ।
 अन्तर्मतिश्चरति निष्पिधं गोर्महदेवानामसुरत्वमेकम् ॥८॥

śayūḥ parāstād ādha nū dvimātābandhanāś carati vatsā
 ékaḥ | mitrāsya tā vārṇasya vratāni ma° || 6 || dvimātā hótā
 vidātheshu samrāḥ ānv āgram carati kshéti budhnāḥ | prā
 rāṇyāni raṇyavāco bharante ma° || 7 || śūrasyeva yúdyato
 antamāsya pratīcīnam dadṛṣe víśvam āyāt | antār matīś
 carati nishshídham góṛ ma° || 8 ||

The glory of the universal sovereign is manifest in many directions. It is dormant in the places of repose and extended to the forests. One mother (heaven) nourishes the child; the other earth, gives him a dwelling. For the God's glory in Nature's bounties is great and unequalled. 4

The divine fire existing in the earliest biokingdom and abiding afterwards in the newer ones, enters into the young maiden groups, as soon as they are produced. Unimpregnated they become pregnant and bear fruit. For God's glory in Nature's bounties is great and unequalled. 5

The child of two mothers lies far away, but in the morning the single infant proceeds unobstructed through the sky; these are the functions of cosmic light and cosmic plasma. For God's glory in Nature's bounties is great and unequalled. 6

The child of the two mothers, the invoker of Nature's bounties at the places of work and worship, the universal sovereign, proceeds thenceforward in the sky. He is the root of all, and abides in the houses of the pious. The reciters of pleasant words offer him agreeable praises. For God's glory in nature's bounties is great and unequalled. 7

All creatures, approaching too close to his confines, are beheld with their faces turned away, as an enemy flies from a combatant; obvious to all, he penetrates the obstructing clouds for its disbursement. For God's glory in Nature's bounties is great and unequalled. 8

नि वेवेति पलितो दूत आस्वन्तर्महांश्चरति रोचनेन ।
 वर्षूषि बिभ्रदभि नो वि चष्टे महदेवानामसुरत्वमेकम् ॥९॥
 विष्णुर्गोपाः परं पति पाथः प्रिया धामान्यमृता दधानः ।
 अमिष्टा विश्वा भुवनानि वेद महदेवानामसुरत्वमेकम् ॥१०॥

veveti palitó dūtá āsv

antār mahāñś carati rocanéna | vāpūñshi bíbhṛad abhí no
 ví cashṭe ma° || 9 || víṣṇur gopāḥ paramām pāti páthah
 priyā dhāmāny amṛitā dādhanah | agñish tá vīśvā bhūva-
 nāni veda ma° || 10 ||

॥३०॥ नाना चक्राते यम्यांश्च वर्षूषि तयोरन्यद्रोचते कृष्णमन्यत् ।
 श्यावीं च यदरुषी च स्वसारौ महदेवानामसुरत्वमेकम् ॥११॥
 माता च यत्र दुहिता च धेनू संबर्द्धये धापयेति समीची ।
 ऋतस्य ते सदसीले अन्तर्महदेवानामसुरत्वमेकम् ॥१२॥
 अन्यस्या वत्सं रिहती मिमाय कया भुवा नि दधे धेनुरुधः ।
 ऋतस्य सा पर्यसापिन्वतेळा महदेवानामसुरत्वमेकम् ॥१३॥
 पद्या वस्ते पुरुरूपा वर्षूष्युर्ध्वा तस्थौ त्र्यवि रेरिहाणा ।
 ऋतस्य सद्य वि चरामि विद्वान्महदेवानामसुरत्वमेकम् ॥१४॥

nānā cakrāte yamyā vāpūñshi tāyor anyād rōcate kri-
 shṇām anyāt | śyāvī ca yād ārushī ca svāsārau ma° || 11 ||
 matā ca yātra duhitā ca dhenū sabardūghe dhāpāyete samīcī |
 ṛitāsya tó sādasiḷe antār ma° || 12 || anyāsya vatsām rihatī mi-
 māya kāyā bhuvā ní dadhe dhenúr ūdhaḥ | ṛitāsya sá páya-
 śāpinvatēlā ma° || 13 || pādya vaste pururūpā vāpūñshy ūr-
 dhvā tasthau tryāvim rérihanā | ṛitāsya sādma ví carāmi
 vidvān ma° || 14 ||

In the biokingdom the eternal messenger of Nature's bounties constantly abides. He is majestic and travels with the radiant sun, through the regions of space. Assuming various forms, he looks complacently upon us. For God's glory in Nature's bounties is great and unequalled. 9

Pervading and protecting all, possessing grateful and immortal radiance, he preserves the supreme path of the rains, for the divine fire is conscious of all these worlds. For God's glory in Nature's bounties is great and unequalled. 10

The twin pair of day and night adopts various forms: one of them shines brightly, the other is black; twin sisters are they, one black and the other white. For God's glory in Nature's bounties is great and unequalled. 11

Where the mother and the daughter, two productive milch-kine, unite, they nourish each other. I worship them both in the firmament, the living place of the clouds. For God's glory in Nature's bounties is great and unequalled. 12

Licking the calf of the other, one of them lewls aloud: the milch-cow offers her udder for the one that is without moisture (the earth), and she, the earth, is refreshed by the milk of the rain. For God's glory in Nature's bounties is great and unequalled. 13

The earth wears bodies of many forms. Cherishing the sun, the sustainer of all the three regions, the status of earth goes up very high. Having known the abode of truth (the sun), I offer homage to him. For God's glory in Nature's bounties is great and unequalled. 14

पदे इव निहिते वृक्षे अन्तस्तयोरन्यदुद्धामाविरन्यत् ।
सध्रीचीना पथ्याद् सा विपूची महद्देवानामसुरत्वमेकम् ॥१५॥

padé iva níhite dasmié antás táyor anyád
gúhyam ávir anyát | sadhricíná pathyā sā víshūci ma° || 15 ||

॥१५॥ आ धेनवो धुनयन्तामशिष्वीः सबर्दुग्धाः शशया अम्रदुग्धाः ।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम् ॥१६॥
यदन्यासु वृषभो रोरवीति सो अन्यस्मिन्बुधे नि दधाति रेतः ।
स हि क्षपावान्स भगः स राजा महद्देवानामसुरत्वमेकम् ॥१७॥
वीरस्य नु स्वस्य जनासुः प्र नु वौचाम विदुरस्य देवाः ।
शोळ्हा युक्ताः पञ्चपञ्चा बहन्ति महद्देवानामसुरत्वमेकम् ॥१८॥
देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान ।
इमा च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम् ॥१९॥
मही समैरषम्वा समीची उभे ते अस्य वसुना न्यष्टे ।
भृष्वे वीरो विन्दमानो वसुनि महद्देवानामसुरत्वमेकम् ॥२०॥

ā dhenaṁvo dhunayantāṁ āśiṣvīḥ sabardūghāḥ śaśayā
āpradugdhāḥ | nāvya-navyā yuvatāyo bhāvanti ma° || 16 ||
yād anyāsu vṛishabhó roravīti só anyāsmīn yūthé ní da-
dhāti rétāḥ | sā hí kshápāvān sā bhāgaḥ sā rājā ma° || 17 ||
vīrasya nū svāsavyam janāsaḥ prā nū vocāma vidūr asya
devāḥ | sholhā yuktāḥ pañca-pañcā bahanti ma° || 18 || de-
vās tvāshtā savitā viśvárūpaḥ pupósha prajāḥ purudhā ja-
jāna | imā ca viśvā bhūvanāny asya ma° || 19 || mahī sám
airac camvā samīcī ubhé té asya vásunā nyrishṭe | śrinvé
vīró vindāmāno vásūni ma° || 20 ||

As if in two steps, day and night, descend and are placed in the midst between heaven and earth, one hidden, one manifest: the path of both is common and get leads in two directions. For God's glory in Nature's bounties is great and unequalled. 15

May the milch-kine without their young abiding in the heaven and though un milked, yet yielding stream of nectar and ever fresh and youthful, be awakened to perform their functions. For God's glory in Nature's bounties is great and unequalled. 16

When the showerer roars in other regions, he sends down the rain upon different fields, for he is the victor, the auspicious, the sovereign. For God's glory in Nature's bounties is great and unequalled. 17

May we, devotees proclaim the might of the powerful soul. The learned men know his prowess. Six and five (sense and action organs inclusive of mind) and another five (vital principles) harnessed in his car, convey him. For God's glory in Nature's bounties is great and unequalled. 18

The divine architect, the impellar of all, the multiform, has begotten and nourished a numerous progeny, since all these worlds belong to Him. For God's glory in Nature's bounties is great and unequalled. 19

The resplendent Lord has filled the two regions, heaven and earth, united with life force. They both are penetrated by his lustre. May I, the hero procuring riches listen to the divine voice. For God's glory in Nature's bounties is great and unequalled. 20

इमां च नः पृथिवीं विश्वधाया उप क्षेति हितमित्रो न राजा ।
 पुरासदः शर्मसदो न वीरा महदेवानामसुरत्वमेकम् ॥२१॥
 निषिष्वरीस्त ओषधीस्तापो रयिं त इन्द्र पृथिवी बिभर्ति ।
 सखायस्ते वामभाजः स्याम महदेवानामसुरत्वमेकम् ॥२२॥

imāṃ ca naḥ prithivīm
 viṣvādhāyā ūpa ksheti hitāmitro ná rājā | purahśadaḥ śar-
 masādo ná vīrā ma° || 21 || nishśhīdhvaris ta ōśadhir utāpo
 rayīm ta indra prithivī bibharti | śakhāyas te vāmabhājāḥ
 syāma ma° || 22 ||

(५६) पश्यन्नासं सूक्तम्

(१-८) अहर्कस्यास्य सूक्तस्य वैश्वामित्रो वाच्यो वा प्रजापतिकृतिः । विधे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१॥

न ता मिनन्ति मायिनो न धीरा व्रता देवानां प्रथमा ध्रुवाणि ।
 न रोदसी अद्रुहा वेद्याभिर्न पर्वता निनमे तस्थिवांसः ॥१॥
 षड् भारौ एको अचरन्विभर्त्युतं वर्षिष्ठमुप गाव आगुः ।
 तिस्रो महीरुपरास्तस्थुरत्या गुहा द्वे निहिते दार्यका ॥२॥
 त्रिपाजस्यो वृषभो विश्वरूप उत त्र्युधा पुरुध प्रजावान् ।
 त्र्यनीकः पत्यते माहिनावान्त्स रेतोधा वृषभः शश्वतीनाम् ॥३॥

56.

Ná tá minanti māyino ná dhīrā vratā devānām pra-
 thamā dhruvāni | ná ródasi adruhā vedyābhir ná párvatā
 nināme tasthivānsaḥ || 1 || śhāḍ bhārāñ éko ácaran bibharty
 ritāṃ vārshishṭham ūpa gāva āguḥ | tistró mahír ūparās ta-
 sthur átyā gūhā dvé nīhite dārsy ékā || 2 || tripājasyó vṛi-
 shabhó viṣvárūpa utá tryudhā purudhā prajāvān | tryanī-
 kāḥ patyate māhināvān sá retodhā vṛishabhāḥ śasvatīnām || :

The resplendent Lord, the sovereign king, the nourisher of all, abides in the firmament, and yet nearest to this earth like a benevolent friend. In His protection heroes rest in safety. For God's glory in Nature's bounties is great and unequalled. 21

The plants flourish through your blessing; by your order the waters flow; earth bears her treasures for you. May we, your friends, share these blessings. For God's glory in Nature's bounties is great and unequalled. 22

56

Neither men of worldly wisdom nor men of supreme divine intellect can interrupt our Lord's eternal perpetual laws, nor do the heaven and earth, nor anything innocuous interrupt them, nor the mountains standing on the earth with all their propensities can overrule Nature's laws. 1

One stationary sustains six burthens; the radiations proceed through what is ever true and superb. Three revolving spheres travel swiftly, two are concealed from sight and one is apparent. 2

The triple-breasted, the omniform, the three-uddered, the generator of multiform creation, the possessor of magnitude, followed by three hosts, such a bull advances—vigorous impregnator of the perpetual life. 3

अमीक आसां पदवीरबोध्यादित्यानामहे चारु नाम ।
 आपश्चिदस्या अरमन्त देवीः पृथग्भजन्तीः परि वीमवृञ्जन् ॥४॥
 त्री षधस्था सिन्धवस्त्रिः कवीनामुत त्रिमाता विदथेषु सम्राट् ।
 ऋतावरीर्योषणास्त्रिस्तो अप्यास्त्रिरा दिवो विदथे पत्यमानाः ॥५॥

abhika āsām padavīr abodhy ādityānām ahve cāru
 nāma | āpaṣ cid asmā aramanta devīḥ prīthag vrājantīḥ
 pāri śhīm avṛiñjan || 4 || trī shadhāsthā sindhavas trīḥ kavi-
 nām utā trimātā vidātheshu samrāt | ṛitāvarir yōshaṇās
 tistrō āpyās trīr ā divō vidāthe pātyamānāḥ || 5 ||

त्रिरा दिवः सवितुर्वार्याणि दिवेदिव आ सुव त्रिर्नो अहः ।
 त्रिधातु राय आ सुवा वसूनि भग त्रातर्धिषणे सातये धाः ॥६॥
 त्रिरा दिवः सविता सोषवीति राजाना मित्रावरुणा सुपाणि ।
 आपश्चिदस्य रोदसी चिदुर्वी रत्नं भिक्षन्त सवितुः सुवाय ॥७॥
 त्रिरुत्तमा दूणशो रोचनानि त्रयो राजन्त्यसुरस्य वीराः ।
 ऋतावान् इषिरा दूळभास्त्रिरा दिवो विदथे सन्तु देवाः ॥८॥

trīr ā di-
 vāḥ savitar vāryāṇi divé-diva ā suva trir no āhnaḥ | tri-
 dhātu rāyā ā suvā vāsūni bhāga trātar dhishane sātāye
 dhāḥ || 6 || trīr ā divāḥ savitā soshaviti rājānā mitrāvāruṇā
 supāṇī | āpaṣ cid asya rōdasī cid urvī rātnam bhikshanta
 savitūḥ savāya || 7 || trīr uttamā dūṇāṣā rocanāni trāyo rā-
 janty āsurasya virāḥ | ṛitāvāna ishirā dūlābhāśas trīr ā divō
 vidāthe santu devāḥ || 8 ||

The (year, the bull) is awake, with a path in the vicinity of those. I invoke the suns with various beautiful names. The divine waters wandering severally sometimes enclose the solar rays with delightful effects and sometimes they move away from it. 4

O flowing waters, you dwell in three places and three types of Nature's bounties are associated with you. The mother of the three worlds is the sovereign force in cosmic creation. Three females of water, charged with rains, descend from heaven thrice to partake in the solemnity. 5

O divine conscious light, descend from celestial region, may you bestow upon us blessings thrice every day. The gracious sun, the saviour, may you grant us, thrice a day, riches of three elements. May heaven and earth enable us to acquire spiritual and material wealth. 6

May divine conscious light bestow upon us wealth at the three periods of the day, and may cosmic light and cosmic plasma, possessor of glorious and benevolent attributes and may the waters, the vast heaven and earth, solicit precious things from the bounteous, divine light. 7

Three are the excellent impregnable bright realms, three scions of the powerful (sun or year) are shining which are ever true, quick moving, of rare radiance: may the divine powers be present thrice to contribute to the performance of our sacred duties. 8

(५७) सप्तपञ्चांगं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥२॥

प्र मे विविक्वौ अविदन्मनीषां धेनुं चरन्तीं प्रयुतामगोपाम् ।
 सद्यश्चिद्या दुदुहे भूरि धासेरिन्द्रस्तदग्निः पनितारो अस्याः ॥१॥
 इन्द्रः सु पुषा वृषणा सुहस्ता दिवो न प्रीताः शशयं दुदुहे ।
 विश्वे यदस्यां रणयन्त देवाः प्र वोऽत्र वसवः सुन्नमश्याम् ॥२॥
 या जामयो वृष्णा इच्छन्ति शक्तिं नमस्यन्तीर्जानते गर्भमस्मिन् ।
 अच्छो पुत्रं धेनवो वावशाना महश्चरन्ति विश्रतं वपूषि ॥३॥

57.

Prá me vivikvāñ avidan manishām dhenúm carantīm prā-
 yutam ágopām | sadyās cid yá duduhé bhúri dhāsér ín-
 dras tát agnīḥ panitáro asyāḥ || 1 || índraḥ sú pūshā vṛi-
 shaṇā suhástā divó ná pritāḥ śaśayām duduhre | víṣve yád
 asyām raṇáyanta devāḥ prá vó 'tra vasavaḥ sumnám asyām
 || 2 || yá jāmáyo vṛishṇa ichánti śaktīm namasyántir jānate
 gárbham asmin | áchā putráṃ dhenávo vāvaśānā mahás
 caranti bíbhrataṃ vápūñshi || 3 ||

अच्छा विवक्मि रोदसी सुमेके ग्राव्णो यजानो अध्वरे मनीषा ।
 इमा उ ते मनवे भूरिवारा ऊर्ध्वा भवन्ति दर्शता यजत्राः ॥४॥
 या ते जिह्वा मधुमती सुमेधा अभे देवेषूच्यते उरूची ।
 तयेह विश्वौ अवसे यजत्राना सादय पायया चा मधूनि ॥५॥

áchā vivakmi ródasī su-
 méke grāvṇo yujāno adhvaré manishā | imā u te mánave
 bhúrivārā úrdhvā bhavanti darsatā yájatrāḥ || 4 || yá te
 jihvá mádhumatī sumedhá ágne devéshūcyáta urūcí | tá-
 yehá vísvāñ ávase yájatrān á sādaya pāyáyā cā mádhūni
 || 5 ||

My thought with fine discernment has discovered the milch-cow, who wanders free without a herdsman and straightway pours me food in plenty. And hence celestial and terrestrial bounties are her praisers. 1

Cosmic powers of celestial region and cosmic nourisher, the showerers of benefits, and the delightful pair of twin divines, well-disposed towards us, have milked the clouds reposing in heaven. Wherefore, O universal wealthbestowing divine powers existing close to the place of work and worship, may I derive loving kindness from you. 2

The maidens anxious to lend vigour to the partner, go to him with reverence and recognize the germ within him. The cows desirous to reward come to the presence of the calf, invested with many forms. 3

I glorify with praise the beautiful heaven and earth, making all efforts—physical and mental—to express my devotion at the place of worship and work whilst your graceful, adorable and bliss-bestowing glories mount up for the well-being of mankind. 4

O adorable God, with your spreading flames of glory, sweet, intelligent, renowned among Nature's bounties, may you command all physical forces for our protection and let them partake in the sparkling glory of your creation. 5

या ते अग्ने पर्वतस्येव धारासंभन्ती पीपयद्देव चित्रा ।
तामस्मभ्यं प्रमतिं जातवेदो वसो रास्व सुमतिं विश्वजन्त्याम् ॥६॥

yā te agne pārvatasyeva dhārāsaṁbhantī pīpáyad deva
citrā | tāṁ asmábhyam prámatim jātavedo váso rāsva su-
matim visvájanyām || 6 ||

(५८) अथर्वशाखां सूक्तम्

(१-९) नवर्षस्यास्य सूक्तस्य गाथिनो विश्वामित्र ऋषिः । अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥१॥ धेनुः प्रत्नस्य काम्यं दुहानान्तः पुत्रश्चरति दक्षिणायाः ।
आ द्योतनिं वहति शुभ्रयामोषसः स्तोमो अश्विनावजीगः ॥१॥
सुयुग्वहन्ति प्रति वामूतेनोर्ध्वा भवन्ति पितरेव मेधाः ।
जरैथामुसाद्वि पुणेर्मनीषां युवोरवश्वकूमा यातमर्वाक् ॥२॥
सुयुग्भिर्श्वैः सुवृता रथेन दस्त्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्ति गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥३॥
आ मन्येथामा गतं कषिदेवैर्विश्वे जनासो अश्विना हवन्ते ।
इमा हि वां गोरुजिका मधूनि प्र मित्रासो न ददुरुखो अग्रे ॥४॥

58.

Dhenúḥ pratnāsya kāmyaṁ dūhānantāḥ putrāḥ carati
dākshināyāḥ | ā dyotanīm vahati śubhrāyāmoshāsa stómo
aśvínāv ajīgah || 1 || suyúg vahanti prāti vām řiténordhvā
bhavanti pitāreva médhāḥ | járethām asmād ví paṇér ma-
nīshām yuvór ávaḥ cakrīmā yātam arvāk || 2 || suyúgbhir
ásvaiḥ suvrītā ráthena dásrāv imám řṛiṇutam ślókam ádreḥ |
kím aṅgá vām práty ávartim gámishṭhāhúr víprāso aśvinā
purājāḥ || 3 || ā manyethām ā gataṁ kác cid évair víṣve
jánāso aśvinā havante | imā hí vām górijikā mádhūni prá
mitrásō ná dadúr usró ágre || 4 ||

O all-knowing adorable God, bestower of comforts, may you extend to us that unmatched benevolence which cherishes us like the showers of rain-cloud;—that kindness which is beneficent for all mankind. 6

58

Bounteous dawn, the milch-cow of eternal times, yields the desired milk, and the son of this dawn (the sun) travels within the firmament, she with the cosmic chariot brings refulgence. The praise of dawns awakens the twin divines (cosmic light and life). 1

(O twin-divines)—the well-yoked horses bear you both in your truth-preserving cosmic chariot; the offerings proceed towards you (as children to their parents): discard from us the disposition of the greedy businessman: we have made ready for you our offering: come to our presence. 2

O twin-divines, light and life, the destroyer of darkness, hear the praise of the worshipper while coming to us, as if, mounted on your well-yoked and well-constructed chariot for have not the sages since eternal times declared you to be most ready to come to the aid of the destitute? 3

O twins, light and life, if you regard my prayer, come with your swift beams. All men invoke you. To you they offer the sweet loving expressions (milk with sweets) of devotional prayers, as friends offer to friends. The sun has risen high. 4

तिरः पुरु चिदश्विना रजास्याकुषो वाँ मघवाना जनेषु ।
एह यातं पथिभिर्देवयानैर्दस्त्राविमे वाँ निधयो मधूनाम् ॥५॥

tiráḥ purú cid aśvinā rá-
jānsy āṅgūshó vām maghavānā jáneshu | éhá yātam pa-
thíbhīr devayānair dásrāv imé vām nidháyo mádhūnām
॥ 5 ॥

६५१ पुराणमोकः सख्यं शिवं वाँ युवोर्नरा द्रविणं जज्ञान्याम् ।
पुनः कृष्णानाः सख्या शिवानि मघ्वा मदम सह नू समानाः ॥६॥
अश्विना वायुना युवं सुदक्षा नियुद्धिश्च सजोषसा युवाना ।
नासत्या तिरोअक्ष्यं जुषाणा सोमं पिबतमस्त्रिधा सुदानू ॥७॥
अश्विना परि वामिषः पुरुचीरियुर्गीर्भिर्यतमाना अमृग्राः ।
रथो ह वामृतजा अद्रिजूतः परि यावापृथिवी याति सत्यः ॥८॥
अश्विना मधुशुत्तमो युवाकुः सोमस्तं पातमा गतं दुरोणे ।
रथो ह वाँ भूरि वर्षः करिस्तुतावतो निष्कृतमार्गमिष्टः ॥९॥

purāṇām ókaḥ sakhyām śivām vām yuvór narā drávi-
ṇam jahnávyām | púnāḥ kṛiṇvānāḥ sakhyá siyáni mádhvā
madema sahá nú samānāḥ ॥ 6 ॥ áśvinā vāyúnā yuvām su-
dakshā niyúdbhiḥ ca sajóshasā yuvānā | násatyā tiróah-
nyam jushānā sómam pibatam asrídḥā sudānū ॥ 7 ॥ áśvinā
pári vām íśah purúcír iyúr gīrbhír yātamānā ámrīdhrāḥ |
rátho ha vām řitajá ádriřūtāḥ pári dyāvāpřithiví yāti sa-
dyáh ॥ 8 ॥ áśvinā madhushúttamo yuvákuḥ sómas tám pā-
tam á gatam duroné | rátho ha vām bhúri vārpaḥ kárikrat
sutávato nishkřitām ágamishṭhāḥ ॥ 9 ॥

Eclipsing by your splendour many regions, O opulent twin-divines, come here. Sincere devotion awaits you amongst men. Come to the place of worship by the paths traversed by Nature's bounties. O destroyers of darkness, you will find ample nectar of spiritual bliss to greet you here. 5

O leaders of sacred ceremonies, your eternal friendship is desirable and auspicious, your treasure is with austere sages. Renewing that auspicious friendship, may we, your associates, delight you with sweet expressions of devotional prayers. 6

O twin-divines, light and life, endowed with strength, ever young, ever true, munificent, acceptors of homage, may you associated with the divine wind and its waves enjoy the nectar of bliss, together with them, offered at the close of day. 7

O twin-divines, light and life, abundant sacred offerings are presented to you, and blameless worshippers salute you with praises. Your water-shedding cosmic chariot, attracted by the virtuous devotees, in a moment compasses earth and heaven. 8

O twin-divines, the most enjoyable sweet expressions of devotional prayers are composed. Come to our homes to cherish. Your cosmic chariot, repeatedly bestowing wealth, is coming to the appointed place of the offerer of homage. 9

(५९) एकोनपठितम् सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य गायिनो विन्वामित्र ऋषिः । मित्रो देवता । (१-५) प्रथमादिपञ्चमी
विष्टुप्, (६-९) षष्ठ्यादिषट्सप्तमी गायत्री इत्यसी ॥

॥१॥

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत याम् ।
मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवजुहोत ॥१॥
प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्रोत्यन्तितो न दुरात् ॥२॥
अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥३॥
अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥४॥
मुहौ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥५॥

59.

Mitró jánān yātayati bruvāṇo mitró dādhāra pṛithivīm
utā dyām | mitráḥ kṛishṭīr ānimishābhī casṭe mitráya ha-
vyām ghṛitāvaj juhota || 1 || prā sá mitra mārto astu prā-
yavān yās ta āditya śikshati vratēna | ná hanyate ná jī-
yate tvóto nāinam ānho aṣnoty ántito ná dūrát || 2 || ana-
mīvāsa īlayā mādanto mitājñavo várimann ā pṛithivyāḥ |
ādityasya vratām upakshiyānto vayām mitrásyā sumataú
syāma || 3 || ayām mitró namasyāḥ suśévo rájā sukshatró
ajanisṭha vedhāḥ | tāsya vayām — || 4 || mahāñ ādityó ná-
masopasádyo yātayājjanó gṛiṇaté suśévaḥ | tásmā etát pán-
yatamāya júshtam agnaú mitráya havir ā juhota || 5 ||

॥२॥

मित्रस्य चर्षणीभृतोऽवो देवस्य सानसि । युद्धं चित्रश्रवस्तमम् ॥६॥
अभि यो महिना दिवं मित्रो बभूव सप्रथाः । अभि श्रवोभिः पृथिवीम् ॥७॥

mitrásyā carshaṇīdhṛitó 'vo devásya sānasí | dyumnám
citrāśravastamam || 6 || abhí yó mahinā dívam mitró ba-
bhúva sapráthāḥ | abhí śrávobhiḥ pṛithivīm || 7 ||

The self-radiant of Lord illumination when worshipped invigorates men to exertion. He sustain both terrestrial and celestial regions. He looks upon men with ever vigilant eyes. May you offer to Him your devotion extremely loving like butter. 1

O self-radiant Lord of illumination, O eternally infinite, may that man enjoy abundance who abides by your sacred law. Protected by you, he never dies nor decays; he never falls, from near or far, into the pit of sin. 2

May we be exempt from disease and relish abundant food, rambling free over the wide expanse of the earth. May we ever dwell in the sacred law of the eternal infinite and remain in gracious favour of our radiant Lord. 3

The aborable self-radiant Lord of illumination, the benign creator of the universe, has come with sovereignty over all, and with vigour. May we enjoy the grace of Him, the holy, and rest in His propitious loving kindness. 4

The great Lord, eternal and infinite, the inspirer of men to action, is to be approached with reverence. He is the giver of happiness to him who honours this Lord of illumination and offers homage with zeal and reverence. 5

Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind. 6

The glory of radiant Lord of illumination, spreads far and wide. He pervades vast expanse of firmament by His magnitude as well as surpasses the limits of this vast earth by His gifts of food. 7

मित्राय पञ्च येमिरे जना अभिष्टिशवसे । स देवान्विश्वान्विभर्ति ॥८॥
मित्रो देवेष्वायुषु जनाय वृत्तबहिषे । इष इष्टव्रता अकः ॥९॥

mitrāya

pāñca yemire jānā abhishtīśavase | śa devān viśvān bibharti
॥ 8 ॥ mitrō devēshv āyūshu jānāya vṛiktābarhishe | īsha
ishtāvrata ākah ॥ 9 ॥

(६०) पहिल्लं सूक्तम्

(१-७) समर्चन्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । (१-४) प्रथमादिचतुर्कपाद्युभवः,

(५-७) पञ्चम्यादिद्वयस्य च ऋभव इन्द्रश्च देवताः । जगती छन्दः ॥

॥७॥

इहेह वो मनसा बन्धुता नर उशिजो जग्मुरभि तानि वेदसा ।
याभिर्मायाभिः प्रतिजूतिवर्पसः सौधन्वना यज्ञियं भागमानश ॥१॥
याभिः शचीभिश्चमसौ अपिंशत यया धिया गामरिणीत चर्मणः ।
येन हरी मनसा निरतक्षत तेन देवत्वमृभवः समानश ॥२॥
इन्द्रस्य सख्यमृभवः समानशुर्मनोर्नपातो अपसो दधन्वरे ।
सौधन्वनासो अमृतत्वमेरिरे विद्वी शर्माभिः सुकृतः सुकृत्या ॥३॥

60.

Ihéha vo mánasā bandhútā nara usījo jagmur abhi tāni
védasā | yābhir māyābhiḥ prátijūti varpasah saudhanvanā
yajñtyam bhāgām ānaśa ॥ 1 ॥ yābhiḥ śacibhiḥ camasān āpiñ-
ṣata yāyā dhiyā gām ārinīta cārīmanah | yēna hārī mā-
nasā nirātakshata téna devatvām ṛibhavaḥ sām ānaśa ॥ 2 ॥
īndrasya sakhyām ṛibhávaḥ sām ānaśur mánor nāpāto
apāso dadhanvire | saudhanvanāso amṛitatvām érire viśṭvī
śāmibhiḥ sukrītaḥ sukrītyāyā ॥ 3 ॥

All the five classes of men solicit favour of the radiant Lord of illumination, for He sustains all Nature's bounties. 8

The radiant Lord of illumination is He who amongst Nature's bounties and men bestows food and other blessings as the rewards of their pious acts on men who make the void of their hearts receptive of the divine life. 9

60

O brave wise men, possessor of effective weapons, manifests of glory by attacking wicked, here is your hearty and sincere comradeship with commonfolk when by skilful means he obtains the deserving rewards of his noble deeds. 1

With those faculties by which you have broken up the clouds of ignorance, with that intelligence with which you have taken the cow out of her skin (i. e. have decorated the past knowledge with the fresh one), with that will by which you have fabricated the two energies—potential and kinetic, with those means, O wise sages, you have attained divinity. 2

The wise sages, the performers of good works, the descendants of the ancestral man, have attained and sustained love of the resplendent Lord. They, the possessors of effective weapons, and credited for noble works, win immortality. 3

इन्द्रेण याथ सरथं सुते सच्चौ अथो वशानां भवथा सह श्रिया ।
 न वः प्रतिमै मुकृतानि वाघतः सौधन्वना ऋभवो वीर्याणि च ॥४॥
 इन्द्रं ऋभुभिर्वाजवद्भिः समुक्षितं सुतं सोममा वृषस्वा गभस्त्योः ।
 धियेषितो मघवन्दाशुषो गृहे सौधन्वनेभिः सह मत्स्वा नृभिः ॥५॥
 इन्द्रं ऋभुमान्वाजवान्मत्स्येह नोऽस्मिन्मवने शच्या पुरुष्टुत ।
 इमानि तुभ्यं स्वसराणि येमिरे व्रता देवानां मनुषश्च धर्मभिः ॥६॥
 इन्द्रं ऋभुभिर्वाजिभिर्वाजयन्निह स्तोमं जरितुर्य याहि यज्ञियम् ।
 शतं केतैभिरिषिरेभिरायवे सहस्रणीथो अध्वरस्य होमनि ॥७॥

indrena yātha sarātham
 suté sácāñ átho váṣanam bhavatha sabá śriyá | ná vah pra-
 timai sukritāni vāghataḥ saúghanvanā ṛibhavo viryāṇi ca
 || 4 || índra ṛibhúbhir vājavadbhiḥ sāmukshitam sutām só-
 mam á vṛishasvā gābhastyoh | dhiyéshito maghavan daśú-
 sho grīhé saudhanvanébhiḥ sahá matsvā nṛibhiḥ || 5 || índra
 ṛibhumán vājavān matsvehá no 'smín sāvane śacyā puru-
 shṭuta | imāni túbhyam svásarāṇi yemire vratá devānām
 mánushaḥ ca dhārmabhiḥ || 6 || índra ṛibhúbhir vājibhir vā-
 jáyann ihá stómaṁ jaritúr úpa yāhi yajñiyam | śatām ké-
 tebhir ishirebhir ayáve sahasraṇītho adhvarásya hómāni
 || 7 ||

(६१) एकपठितं सूक्तम्

(१-७) सप्तचम्यास्य सूक्तस्य गायिनो विश्वामित्र ऋषिः । उपा देवता । त्रिष्टुप् छन्दः ॥

॥८॥

उषो वाजेन वाजिनि प्रचेताः स्तोमं जुषस्व गृणतो मघोनि ।
 पुराणी देवि युवतिः पुरंधिरनु व्रतं चरसि विश्ववारे ॥१॥

61.

Úsho vājena vājini prācetā stomaṁ jushasva grīnató
 maghoni | purāṇī devi yuvatīḥ púramdhir ānu vratām ca-
 rasi viṣvavāre || 1 ||

O wise sages, sons of g^lorious ancestors, bestowers of rewards of pious acts, your good deeds and heroic acts are unparalleled. May you come in the company of the resplendent one to the place of work and worship where the sweet expressions of devotional prayers are being offered. Then gloriously your wishes shall be fulfilled. 4

O resplendent leader, along with the resourceful men of wisdom, accept with both hands our loving devotion. Being exhilarated, O bounteous leader, rejoice with the descendents of possessors of effective weapons in the homes of dedicated devotees. 5

O resplendent leader, adored by all, associated with wise sages and strong men, exult, with brilliance at this place of work and worship. These self-revolving days, as well as eternal laws of Nature and human code of conduct look to your guidance. 6

O resplendent leader come here with resourceful men of wisdom, rewarding the singer's holy praise with prosperity. May you with hundreds of prompt responses come to the sacred place of performances, free from violence, and meant for the welfare of mankind, yielding thousands of blessings. 7

Affluent dawns—first rays of divine consciousness, giver of sustenance, possessed of intelligence, be propitiated by the praise of him who lauds and worships you with intense devotion. O divine dawns, you are cherished by all, aged, and still young, are the object of manifold worship; and you move as the law ordains. 1

उषो देव्यमर्त्या वि भाहि चन्द्ररथा सूनृता ईरयन्ती ।
 आ त्वा वहन्तु सुयमांसो अश्वा हिरण्यवर्णा पृथुपाजसो ये ॥२॥
 उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।
 समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥३॥
 अव स्यूमेव चिन्वती मघोन्युषा याति स्वसरस्य पत्नी ।
 स्वर्जनन्ती सुभगा सुदंसा आन्तादिवः पप्रथ आ पृथिव्याः ॥४॥

úsho devy ámarthyā ví bhāhi candrára-
 thā sūnṛitā iráyanti | á tvā vahantu suyámāso áṣvā hiraṇ-
 yavarṇām prithupájaso yé || 2 || úshaḥ pratičí bhúvanani
 víṣvordhvā tishṭhasy amṛítasya ketúḥ | samānām ártham
 caranīyāmānā cakráṁ iva navyasy á vavṛitsva || 3 || áva
 syúmeva cinvatí maghóny ushā yāti svásarasya pátñi | svār
 jánanti subhágā sudánsā ántād diváḥ papratha á prithi-
 vyāḥ || 4 ||

अच्छा वो देवीमुषसं विभातीं प्र वो भरध्वं नमसा सुवृक्तिम् ।
 ऊर्ध्वं मधुधा दिवि पाजो अश्रेत्प्र रोचना रुरुचे रुषसैदक् ॥५॥
 ऋतावरी दिवो अर्केरबोध्या रेवती रोदसी चित्रमस्थान ।
 आयतीमम उषसं विभातीं वाममेषि द्रविणं भिक्षमाणः ॥६॥
 ऋतस्य बुध्न उषसामिषण्यन्वृषा मही रोदसी आ विवेश ।
 मही मित्रस्य वरुणस्य माया चन्द्रेव भानुं वि दधे पुरुत्रा ॥७॥

áchā vo devīm ushásam vibhātīm prá vo bha-
 radhvam námasā suvṛiktīm | ūrdhvām madhudhā diví pájo
 aṣret prá rocaná ruruce ranvásamḍrik || 5 || ṛitāvarī divó
 arkaír abodhy á revatī ródasī citráṁ asthāt | āyatīm agna
 ushásam vibhātīm vāmām eshi dráviṇam bhíkshamāṇaḥ
 || 6 || ṛitásya budhná ushásām ishanyán vríshā mahí ródasī
 á vivesa | mahí mitrásya várūṇasya māyā candréva bhā-
 nūm ví dadhe purutrā || 7 ||

Dawns, you are divine and immortal. May you, mounted on a glowing chariot, shine with radiance, with the eternal laws functioning effectively. May your golden-coloured, well-disciplined steeds, rays of light, spreading radiance on all sides bring you here. 2

O dawns, with your rays spreading over all the regions; you stay on high, as if, the ensign of the immortal sun, ever rolling round and round along the same road and repeatedly coming back ever-new. 3

The auspicious opulent dawns, as if, the bride of the far-penetrating sun, throws away the darkness behind like a garment and proceeds. Diffusing her own lustre and promoting the sacred acts, she spreads out her light from the bounds of earth and heaven. 4

Offer with prostrations, due praise to the divine dawns, shining upon you. Bearing sweetness, she manifests her brightness aloft in the sky. Radiant and lovely, she illuminates the regions. 5

The upholder of eternal order, the dawn, is recognized in the sky by her radiance : bearing the richness of light she has taken a marvellous station in earth and heaven. O enlightened worshipper, soliciting splendid riches, may you proceed to the radiant advancing dawns. 6

The showerer (of rain, the sun), urging on the dawn, at the break of the truthful (day) has pervaded the vast heaven and earth; the mighty dawn reflecting the radiance of cosmic light and cosmic plasma spreads her splendour everywhere in different direction. 7

(६२) द्विपष्टितमं सूक्तम्

(१-१८) अष्टावशार्चस्यास्य सूक्तस्य गायिनो विश्वामित्रः, (१६-१८) वोदययादितृचस्य च अमदमिर्वा क्रतिः ।
 (१-३) प्रयमादितृचस्येन्द्रावरुणौ, (४-६) चतुर्थ्यादितृचस्य बृहस्पतिः, (७-९) सप्तम्यादितृचस्य पूषा,
 (१०-१२) दशम्यादितृचस्य सविता, (१३-१५) त्रयोदश्यादितृचस्य सोमः, (१६-१८)
 चोदययादितृचस्य च मित्रावरुणौ देवताः । (१-३) प्रयमतृचस्य त्रिष्टुप्,
 (४-१८) चतुष्पद्यद्विपष्टितमं सूक्तं गायत्री छन्दसी ॥

॥९॥

इमा उ वां भूमयो मन्यमाना युवावते न तुज्या अभूवन् ।
 कः॑ त्यदिन्द्रावरुणा यशो वां येन स्मा सिनं भरथः सखिभ्यः ॥१॥
 अयसु वां पुरतमो रयीयञ्छत्तममवसे जोहवीति ।
 सजोषाविन्द्रावरुणा मरुद्भिर्दिवा पृथिव्या शृणुतं हव्यं मे ॥२॥
 अस्मे तदिन्द्रावरुणा वसु ज्यादस्मे रयिर्मरुतः सर्ववीरः ।
 अस्मावर्कृत्रीः शरणैरवन्वस्मान्होत्रा भारती दक्षिणाभिः ॥३॥
 बृहस्पते जुषस्व नो हव्यानि विश्वदेव्य । रास्व रत्नानि दाशुषे ॥४॥
 शुचिमर्केर्बृहस्पतिमध्वरेषु नमस्यत । अनाम्योज आ चके ॥५॥

62.

Imā u vām bhṛimāyo mānyamānā yuvāvate ná tújyā
 abhūvan | kvā tyād indrāvaruṇā yaśo vām yēna smā sí-
 nam bhārathah sākhibhyaḥ || 1 || ayām u vām purutāmo ra-
 yīyāñ chaṣvattamām 'āvase johavīti | sajóshāv indrāvaruṇā
 marúdbhir divā pṛithivyā ṣṛiṇutaṁ hávam me || 2 || asmé
 tád indrāvaruṇā vásu shyād asmé rayír marutaḥ sáravī-
 raḥ | asmān várūtriḥ ṣaraṇaír avantv asmān hótrā bhāratī
 dākshinābhiḥ || 3 || bṛihaspate jushásva no havyāni viṣvade-
 vya | rāsva rátñāni dāśúshc || 4 || śúcim arkaír bṛihaspátim
 adhvaréshu namasyata | ánāmy ója á cake || 5 ||

॥१०॥

वृषभं चर्षणीनां विश्वरूपमदाभ्यम् । बृहस्पतिं वरेण्यम् ॥६॥
 इयं ते पृषन्नावृणे सुष्टुतिर्देव नव्यसी । अस्माभिस्तुभ्यं शस्यते ॥७॥

vṛishabhām carshaṇīnām viṣvárūpam ádābhyam | bṛihas-
 pátim váreṇyam || 6 || iyām te pūshann āghṛiṇe sushtútīr
 deva návyasī | asmábhis túbhyam śasyate || 7 ||

O Lord of the two realms of enlightenment and bliss, may these people who are relying upon you, and wandering about in alarm, sustain no injury from a youthful adversary; for where is that reputation you enjoy on account that you bestow sustenance on your friends ? 1

O Lord of the two realms of enlightenment and bliss, the devotee most diligent in pious rites and desirous of wealth, incessantly invokes you for protection. May you hear my invocation and come accompanied by vital principles along with the bounties on earth and sky. 2

May you grant us, O lord of the two realms of enlightenment and bliss, such wealth as we covet. May you grant us, O vital principles, prosperity and progeny. May Nature's delightful bounties give us comfortable homes. May the faculties of art and culture enrich us with gifts. 3

O Supreme Lord, full of all divine virtues, accept our homage and grant precious treasures to the offerer. 4.

May you pay your respectful regards to the pious and supreme Lord with hymns at the sacred gatherings, I solicit of him that power that none may bend. 5

Honour to the supreme Lord, the showerer of benefits on men, possessor of many forms, irreproachable and most excellent. 6

O Lord-nourisher, the resplendent, we recite this fresh and new laudation to you. 7

तां जुषस्व गिरं मम वाजयन्तीमवा धियम् । वधूयुरिव योषणाम् ॥८॥
 यो विश्वामि विपश्यति भुवना सं च पश्यति । स नः पुषाविता भुवत् ॥९॥
 तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥१०॥

tām jusha-
 sva grāma māma vājayāntīm avā dhīyam | vadhūyūr iva
 yōshaṇām || 8 || yō vīsvābhī vipāśyati bhūvanā saṁ ca pā-
 syati | sā naḥ pūshāvitā bhuvat || 9 || tāt savitūr vāreṇyam
 bhārgo devāsya dhīmahi | dhīyo yō naḥ pracodāyāt
 || 10 ||

॥११॥ देवस्य सवितुर्वयं वाजयन्तः पुरंध्या । भर्गस्य रतिमीमहे ॥११॥
 देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः । नमस्यन्ति धियोषिताः ॥१२॥
 सोमो जिगानि गातुर्विदेवानमिति निष्कृतम् । ऋतस्य योनिमासदम् ॥१३॥
 सोमो अस्मभ्यं द्विपदे चतुष्पदे च पश्ये । अनमीवा इषस्करत् ॥१४॥
 अस्माकमायुर्वर्धयन्नभिमातिः । सहमानः । सोमः सधस्थमासदत् ॥१५॥
 आ नो मित्रावरुणा घृतेर्गव्यनिमुक्षतम् । मध्वा रजांसि मुकतू ॥१६॥
 उरुजांसो नमोवृधा मल्ला दक्षस्य राजथः । द्राघिष्ठाभिः शुचिवना ॥१७॥
 गुणाना जमदग्निना योनावृतस्य सीदतम् । पातं सोममृतावृधा ॥१८॥

devāsya savitūr vayāṁ vājayāntaḥ pūramdhyā | bhāga-
 sya rātim īmahe || 11 || devāṁ nāraḥ savitāraṁ viprā ya-
 jñāiḥ suvṛiktibhiḥ | namasyānti dhiyēshitāḥ || 12 || sōmo ji-
 gāti gātuvīd devānām eti nishkrītām | rītāsya yōnim āsā-
 dam || 13 || sōmo asmābhyam dvipāde cātushpade ca pa-
 śāve | anamivā śhas karat || 14 || asmākam āyur vardhāyann
 abhīmātiḥ sāhamānaḥ | sōmaḥ sadhāsthām āsadat || 15 || ā
 no mitrāvaruṇā ghṛitair gāvīyūtim ukshatam | mādhvā rā-
 jānsi sukratū || 16 || uruśānsā namovṛidhā mahnā dākshasya
 rājathaḥ | drāghishthābhiḥ śucivratā || 17 || grīṇānā jamād-
 agninā yōnāv rītāsya sīdatam | pātāṁ sōmam rītāvṛidhā
 || 18 ||

May you be pleased with this praise and be gracious to the earnest thoughts as a devoted bridegroom to his bride. 8

May that provider of food, who sees all the worlds and sees them together at a glance, be our protector. 9

May we imbibe in ourselves the choicest effulgence, of the divine Creator, that he evokes our intellects. 10

Desirous of wealth and wisdom, with earnest understanding, we solicit of the divine creator the gift of affluence. 11

Devout and wise men, urged by the impulses of thoughts, adore the divine creator with dedicated actions and devotional songs. 12

The stream of bliss knowing the right path proceeds to the central seat of divine faculties, the source of truth. 13

May that stream of bliss grant to us and to our biped and quadruped animals, wholesome food. 14

May that stream of bliss, prolonging our lives and overcoming our adversaries, stay at our place of worship. 15

May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and sprinkle worlds with sweetness. 16

The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, may you reign through your majestic might. 17

O the one, exalted by truth, glorified by praises, may you be seated at the altar of truth and enjoy elixir of bliss. 18

NOTES

Book II : Hymns 1—43

Book III : Hymns 1—62

द्वितीयं मण्डलम् : सूक्तानि १—४३

तृतीयं मण्डलम् : सूक्तानि १—६२

NOTES ON BOOK II

Hymn-1

For verse 1, see Nir. VI.1

1. The Nirukta explains the passages thus . O Agni, burning quickly with thy flames, thou art born with bright days. The words *asu* (आशु) and *su* (शु) are two synonyms of quick (क्षिप्रनामनी). *Ksani* (क्षणि), the latter part of (आशु-शु-क्षणि) is derived from √क्षण्, to injure : it quickly injures (or flares up), or procures (यनोति) with its flames *Suk* (शुक्) is derived from √शुच्, to shine. Or the nominative has been used for the oblique ; this is shown by the context. The former part of आ-शुशुक्षणि, i.e., the letter आ is a preposition, the latter is formed from the desiderative of the causative of √शुच् ; i.e., desirous of kindling quickly. *suct* (शुचि), glowing, is derived from √शुच्, meaning to glow. The other meaning of *suct* (pure) is derived from the same root also. "Sin is removed from him",—say the etymologists.

The verse, when applied to the man-discovered fire (*agnī*) means : thou art born, glowing with bright days, from the waters, from within the flintstones (अश्मनः), from the forest trees and the herbs; when spoken of our creator, the Lord, it speaks of the divine glory in mountains, oceans, and forests.

2. The eight words used in this verse *hotaram*, *potaram*, *ṛtvijam*, *nestram*, *prasastram*, *adhvariyaśi*, *brahma*, and *gṛhapati*, in the ecclesiastical period became eight out of the sixteen priests involved at solemn ceremonies. The sixteen priests enumerated by Kulluka Bhatta in his commentary on Manu VIII.210 are : Group I—*hotṛ*, *adhvaryu*, *udgātṛ* and *brahman*,—each getting a *daksina* of twelve cows; Group II—*maitravaruna*, *pratistotṛ*, *brahmanacchamsi* and *prastotṛ*, each getting a *daksina* of six cows each; Group III—*acchavaka*, *nestṛ*, *agnidhra*, and *pratihartṛ*, each getting four cows; Group IV—*gravastut*, *netṛ*, *potṛ* and *subrahmanya*, each getting three cows; thus in all, sharing one hundred cows.

Hotaram—हवते दीयते यस्मिंस्तत् (*Daya.*); होतुः कर्म अस्त्रयाज्यादि लक्षणं यदस्ति तदपि (*Sayana*).

Ṛtvijam—the karma or duty of a *ṛtvik* (*Daya.*), प्राप्तकालमात्रिज्यं तवेव (*Sayana*).

Potaram—the sacred, पत्रम् (*Daya.*) ; the duty of pota (*Sayana*).

Nestram—the act of conveying, नयनम् (*Daya.*) ; the duty of a nestā.

Agnit, the agnidhra (आग्नीध्रश्च—*Sayana*) ; the one who arouses fire (पावक प्रदीप्तकरः—*Daya.*).

Prasastram, the duty of *maitravaruna* (*Sayana*) ; the general management (प्रशासनम्—*Daya.*).

Adhvaryasi, the function of one who takes care that injury is done to none (आत्मनोऽध्वरमहिंसामिच्छति—*Daya.*, also see Nir. I.8 for *adhvara*—अध्वर्युरध्वरयुः । अध्वरं युनक्ति । ... अध्वर इति यज्ञनाम । ध्वरतिहिंसाकर्म । सत्यतिषेधः ।)

Adhvara is a sacrifice, unstinted by an act of injury or violence.

Brahma, also brahmanacchamsi (ब्राह्मणायच्छंसि)—*Sayana* ; the knower of all the four Vedas (*Daya.*).

Gṛhapati—the one who performs the duties of a householder (*Daya.*).

According to Kumarila Bhatta, the sixteen priests are :

- (1) अध्वर्युः, प्रतिप्रस्थाता, नेष्टा, उन्नेता ;
- (2) ब्रह्मा, ब्राह्मणायच्छंसि, भग्नीध्र, पोता ;
- (3) उद्गाता, प्रस्तोता, प्रतिहर्ता, सुब्रह्मण्या ;
- (4) होता, शैलान्वरुण, अञ्छावाक्, प्रावष्टुत् ।

6. **Asurah**, like a cloud (*Daya.*) ; the expeller of enemies, शत्रूणां निरसिता—*Sayana*. We have rendered it as inspirer of vital winds (asura=prana); *asuh* (असुः) is strength also.

11. **Ilā satahima**—Ila of one hundred winters ; *ilā* is one worthy of adoration (स्त्वोदुमर्ही—*Daya.*) ; *ilā*=earth (*Sayana*).

Vṛtraha, destroyer of sins (*Sayana*); destroyer of clouds, i.e. the sun (*Daya*).

14. Corn and grain ripen through the heat of the sun or the fire, and in this sense, the terrestrial fire is also simultaneously invoked in this verse.

Hymn-2

The hymn describes fire or energy as is terrestrially present, and by and by, the description merges into the one, which we may aptly call the cosmic energy, or the Fire-Divine, which more or less is the manifestation of our adorable Lord's *tapas*, fervour or austerity. The hymn raises the level of the household fire to the ceremonial fire, and thence to the terrestrial and cosmic fires, to the lustre in dawns and in the sun and finally it takes us to Agni, the adorable Lord. This trend of description is universally found in the R̥gvedic verses.

3. **Budhne rajasah**, at the root of the world—रजसः रंजनात्पकस्य लोकस्य, बुध्ने मूले—*Sayana* ; Dayananda translates *budhne* as 'in the mid-space', अन्तरिक्षे and *rajasah* as in the middle of the world (लोकस्य मध्ये).

4. **Candram-iva**, like gold ; when in neuter, the word *candram* in Veda means gold (not the moon)—*Daya*. and *Sayana* (Nigh. 1.2).

8. **Raja visam**, king of the peoples ; master of the visas or people.

10. **Panca Kṛstisu**, five types of men ; *kṛsti*=culture ; according to Aupamanyava and Sayana, people of four varnas and the Nisadas (निषाद).

The Nirukta (III.8) refers to पंचजना मम ह्येवं जुषस्वम् (R̥v. X.53.4) ; the five tribes are Gandharvas, Pitarah, Devah, Asurah and Raksasas ; also R̥v. VIII. 63.7.

Hymn-3

According to tradition, the *devata* of the hymn are the *Apri*s, but Dayananda gives *Agni* as the *devata*. For the Apri Sukta (आप्रिसूक्त), see I.13; I.142 and I.188.

Agni as personified is described as the Apris. The hymn I.142 is somewhat identical with I.43, with a difference due to change in metre (Gayatri to Anustup); the metre of the present hymn is Tristup (and in one verse Jagati).

2. **Narasamsah**, नराशंसः, worthy of adoration by men; another personification of Agni, the adorable. Tanunpat, the second personification of Agni is omitted in this hymn. The twelve personifications of Agni are, as in I.13—(1) समिद्धः अग्निः, (2) तनूनपात (3) नराशंसः (4) इळः (5) वर्हिः, (6) देवीः द्वारः (7) उषासानवता (8) दैव्यौ होतारौ, (9) तिस्रो देव्यः, सरस्वती, इळा and भारती (10) त्वष्टा, (11) वनस्पति. and (12) स्वाहाकृतयः

All but tanunpat are represented in the present hymn also, which is of eleven verses (not twelve). For the details of the twelve Apris, see Nir. VIII. 5-21 (इतीमा माग्नी देवता अनुक्रान्ताः । आग्नेया इत्येके).

6. **Vavya-iva**, like a female weaver (or two female weavers); Dayananda translates as परस्ताधिका नलिकेव, like a weaving tube or shuttle.

7. **Daivya hotara**, two divine invokers, i.e. the personified fires of earth and the firmament (under the charge of two ministering priests—*Sayana*). Two adepts, amongst learneds. The pair of acceptor and donor (*Daya*).

Sanusu trisu, on three auspicious occasions of worship (morn; midday and evening); or on three high places, bad, medium and good, the three sacred fires—garhapatya, ahavaniya and daksina.

Prthivya nabha, navel of the earth; may be also the fire-altar, or the householder's home of worship.

10. **Havih tridha samaktam**—offerings triply anointed: that is with butter, with cooked food, and with medicinal herbal extracts like the Soma juice. The traditionalists refer to three rites, उपस्तरण, श्रवदान and अग्निघारण.

11. Refer to Yv. XVII.88.

Hymn-4

For verse 5, see Nir. VI.17.

2. **Dvita adadhuh**, two-fold light, i.e. light from two sources, one from lightning in the firmament, and the other from culinary fire on earth. Dayananda refers to two types of bhavas : शराग्निभाव and पंचाकलाग्निभाव (only in Hindi commentary, not in the Sanskrit one).

3. **Urmyah**, nights (Nigh. I.7) either all nights, or even the whole night; *usatih*, loving or कामयमानाः or कम्नीयाः, being to be desired.

5. **Ramsu**, delightful; choicest (रमणीय—*Daya*.) from √रम्, giving delight (रंसु रमणात्—Nir.VI.17)

Hymn-5

1. **Pltṛbhyah** utaye, for the protection of men of all ages, particularly elderly persons ; for the preservation of our patrons (Wilson); (पितृभ्यः पालकेभ्यः यजमानेभ्यः—*Sayana*—patron or the institutor of sacrifice; पालकेभ्यः or patron—*Daya*.).

Hota, होता invoker.

2. **Netari**, नेतरि the leader; Netṛ is one of the sixteen priests; and so is *pota* (शोधकः or purifier—*Daya*.).

Sapta rasmayah, seven rays ; also in rituals, the seven priests engaged in their respective functions.

3. **Brahmani**, ब्रह्माणि, of the one, well-versed in divine knowledge.

4. **Prasasta**, प्रशास्ता, the regulator of the sacrifice ; the one who obviate all obstructions to sacrifice.

5. **Nestuh**, नेष्टुः of a leader (नायकस्य—*Daya*.) ; the leading fire-divine.

6. **Adhvaryuh**, अध्वर्युः, the sacrificer (यज्ञकर्ता—*Daya*.).

7. **Rtvijam**, ऋत्विजं, a priest in general, working in accordance

to seasons or times (See I.1.1). Agni himself is invited, as if, to officiate for himself as the ministering priest.

(In the first seven verses, we have respectively the terms hotṛ, netr, brahma, prasastṛ, nestṛ, adhvaryā, and ṛtvik—also the names of seven priests (*sapta rasmayah* of verse 2; or *visvebhyaḥ yajatebhyaḥ* of verse 8).

Hymn-6

2. **Urjah napat**, the grandson of vitality or energy; in fact, the lord of vitality (नपात्, यो न पातयति तत् सम्बुद्धौ ; the one who prevents from a decline or fall—*Daya.*; ऊर्जो नपात्, वलस्य नप्तः तस्य नपातयितर्वा—*Sayana*).

4. See Yv. XII.43; yuyodhi, drive away (वियोज्य—*Daya.*, पृथक् कुरु—*Sayana*).

6. **Itanaya**, to the worshipper ; to the one who worships.

Avasyave, to him who wishes his own protection (आत्मनो वो रक्षणमिच्छते—*Daya.*), to the one who seeks favour.

Hymn-7

1. **Bharata** (भारत)—descendent of Bharata; (भरता ऋत्विजः, तेषां सम्बन्धी भारतः ;—*Sayana*) ; guardian or preserver (or custodian of all knowledge—*Daya.*). It may refer to *agni*, which is produced by priests by rubbing sticks together—*Sayana*.

5. **Vasabhih** (वशाभिः)—barren cows (*Sayana*) but excellent cows (कमनीयार्थिर्गोभिः—*Daya.*).

Astapadibhih—by octapeds, or eight-footed animals, i.e., cow along with a calf in the womb (*Sayana*) ; by speech or poem of eight feet; or with eight steps of argument or proof for the ascertainment of truth—*Daya.*).

Ahutah, invoked (not offered as burnt)—offerings.

Hymn-9

3. उदारिया=उत्प्रारिय (य has become या).

Hymn-10

4. See Yv. XI.33 with slight variations.

5. See Yv. XI.24. In rituals, the verses 4 and 5 are to be repeated together, but the first half/of the verse 4 is to be repeated with the second half/of the verse 5; and the first half of the verse 5 with the second half of the verse 4. (*Katyayana*).

Hymn-11

For verse 21, see Nir. I.7

- | | |
|-----------------------|------------------|
| 1. शुधी=शुधि ; | 6. स्त वा=स्तव ; |
| 11. पिबापिब=पिबःपिब ; | 18. धिष्वा=धिष्व |

3. *Rudriyesu stomesu*, hymns and prayers commending the vital powers ; also in the praises uttered by the praisers (Wilson). Sayana interprets *rudriyam* as pleasure (सुखम्) ; *rudrah* as worshippers (स्तोतारः) ; रुद्रियं रुद्राणां प्राणानां प्रतिपादनेषु—*Daya*.

4. *Suryena*,—We have in verse 6, हरी सूर्यस्य केतू the two horses the signs of the sun; on this basis, Wilson gives the rendering as “the signs (of Indra as) the sun”.

Sayana translates : सूर्येण सुष्ठु प्रेरकेण, i.e. by the instigator. *Suryana sahyah*, with the help of spiritual illumination.

17. *Trikadrukesu*, through three realms, physical, mental and spiritual (शरीर, मनस् and आत्मा)—*Daya*. According to Sayana, this denotes three days, or three celebrations of the ceremonial *abhiplava*, called severally *gyotih*, *gauh* and *ayuh* (त्रिकद्रुकेषु ज्यातिगौरागुरित्येतन्नामकेष्वभिप्लवि-केष्वहःसु).

18. *Danum aurnavabham*, spider-like son of Danu (aurna spider, abha=resembling) ; spreads web of influence like a spider.

19. *Trita*, the triple realm,—mental, vital and physical. (To Sayana, it is the name of a Maharsi).

21. See Nir. I.7—May that reward of thine milk every boon to the singer. Boon (वरः), what is to be chosen, वरिता or singer is praiser. Rich reward (दक्षिणा मघोनी), i.e., abounding in wealth. The word *magham* is a synonym of wealth; it is derived from √ मंह्, meaning to give. *Daksina* is derived from √ दक्ष् meaning to cause to accomplish; it causes the imperfect to be accomplished, or else, it may be so called from circumambulating. With reference to the quarter, it means the quarter natural to the hand, i.e. the right hand. *Daksinah* (right) is derived from √ दक्ष्, meaning to work strenuously, or from meaning to give. *Hastah* (hand) is derived from √ दास् to strike; it is quick to strike. Fulfil the desires of the worshippers. Do not pass us over; do not give, leaving us aside. Let good fortune be for us. May we speak loudly in our own assembly. *Bhaga* (good fortune) is derived from √ भज्, to distribute. The word *brhat* is a synonym of 'great'; it is grown all round. Having heroes, or having blessed heroes. A hero, he disperses (वि+ईर्यति) the enemies or it (वी—र) may be derived from √ वी meaning to go, or from √ वीर्, to be powerful, (Nir. I.7).

Hymn-12

For verses 1 and 3, see Nir. X.10 and VIII.2 respectively. See also Av. XX.34 for the whole hymn with an additional verse.

1. We have in Nir. X.10: Who as soon as he was born became foremost, the wise good, who with his strength, i.e., strong action, subdued, i.e. seized all around; protected all around, or surpassed (other) gods; at whose power, even heaven and earth trembled on account of the greatness of his might i.e. on account of the mightiness of his power. He, O men, is Indra. Thus the gratification of the seer who had an intuitive insight into reality expresses itself conjoined with a narrative.

There are several legends attached to this hymn. Wilson in his note has narrated three. One of them runs thus: Gṛtsamada, by his devotions, acquired a form as vast as that of Indra, visible at once in heaven, in the firmament and on earth, the two asuras, Dhuni and Chumuri, taking him, therefore, for Indra, were proceeding to attack him, when he arrested their advance by repeating this hymn, intimating

that he was not Indra.

The legend thus is based erroneously on basis of the repetition in all verses of this hymn of the ending words (स जनास इन्द्रः, he, men, is Indra).

2. **Parvatan prakupitan a ramnat**, who tranquilized the incensed mountains, (or agitated senses). According to Sayana, the mountains had wings originally, and hence they used to go hither and thither; Indra cut these wings off, and thus they are now stationery. Pervata: clouds also (Nigh. I.10).

12. **Saptarasmih**, the seven-rayed, the seven forms of parjanya, rain-cloud (named in the Taittiriya Aranyaka I. 9.4-5).

वराहवः स्वतपसो विद्युःमहसो धूपयः श्वापयो गृहमेघाश्चेत्येते
ये चेमेऽक्षिमिविद्विषः पर्जन्याः सप्त पृथिवीमभि वर्षन्ति वृष्टिभिः ।

Sapta-sindhun—Seven rivers; according to *Sayana*, *Ganga* and others.

Hymn-13

3. The hymn refers to three wise men, with their respectively assigned functions. According to *Sayana*, these are the three priests, *hotṛ*, *adhvaryu* and *brahman*.

4. **Asinvan danstraih pitur atti bhojanam**—here asinvan is बध्नन्ति bind (*Daya.*); *Sayana* explains it as असिन्वन् सेतु बन्धनादिकं कर्म कुर्वन् लोकः, doing acts, such as building bridges. Literally the phrase means constructing, eats with his teeth. This may equally refer to fire or to a guest of honour, who relishingly masticates the food offered by the patron (*pituh*, पालयिद्वा).

8. **Narmaram Sahavasum**, cruel man along with his treasure ; नारमरम्, नृन् मनुष्याम् मारयतीति, the one who kills people, सह=with, वसु =wealth or treasure (वसुना सह वर्तत इति सहवसुः). *Sayana* regards them as two *asuras*, about whom nothing further is known.

9. **Dabhitaye**—for killing (मारणाय—*Daya.*); for Dabhiti, a Ṛṣi (*Sayana*).

10. **Sad-vistīrah**—Six expansive objects, heaven, earth, day, night, waters and annuals (plants). ताश्च द्यौश्च पृथिव्या चाहश्च रात्रिश्चापश्चोषधय इत्येवं रूपाः (*Sayana*).

They may equally be six cardinal points or quarters of space—प्राची, दक्षिण, प्रतीची, उदीची, ध्रुव and अर्ध्व.

Panca Sandrsah, five classes of people, of four *varnas* and fifth, the *nisad*; or the five organs of Cognition (ये सम्यक् पश्यन्ति ते—*Daya*.).

11. **Jatusthirasya pra vayah sahasvatah**—जातु कदाचित् सर्वदा स्थिरस्य सहस्वतः वलवतो यज्ञादेः कर्मणः सम्बन्धि वयः हविलक्षणमन्नं प्र विन्दसे इति समन्वयः (*Sayana*) i.e. thou hast given (प्र for प्रदः) food to the vigorous Jatusthira; and also Indra's being the occasional (*jatu*) agent in sacrificial offerings (वयः) in relation to constant and essential ceremonies.

12. **Paravṛjam prandham sronam**—blind and lame, Paravṛja (See Rv. I.112.8) in connection with Rjrasva and Asvins. *Paravṛjam*, परागता वृजस्य त्यागकारा यस्मात्तम्—the person who has been deserted—*Daya*.

Turvitaye—साधनै र्वाप्तये—qr for the one accomplished with measures and assistance—*Daya*.; see notes on I.36.28; 54.6; 61.11.

Vayyaya—तन्तुसन्तान काय, for the weaver (*Daya*.). See notes on I.54.6.

Hymn-14

For verses 1 and 11, See Nir. V.I. and III.20 respectively.

1. **Amatrebhih sincita madyamandhah**—Pour out the intense love of your heart before the Lord. The word *andhas* is a synonym of food (Nigh.II.7), because it is to be sought. With drinking vessels pour down the exhilarating food. *Amatram* means a vessel, so called because the householders eat from it (अमर्जं पात्रम् । अमा अस्मिन्मदन्ति । अमा पुनर्निमित्तं भवति । पात्रं पानात् । The householders are called अमा, since they are innumerable. A drinking vessel is called पात्र because people drink from it. Darkness is called अन्धस् also, because no attention can be fixed in it or because nothing is visible. (Nir. V.1).

3. **Drbhikam**, terrible (भयकरं—*Daya*.; सर्वान् विदारयति भयं करोतीति दृभीको

नामासुरः—*Sayana*; an *asura*).

Balam, strength; an *asura*—*Sayana*; the one mighty.

4. Uranam, the one enveloping, आच्छादकम्—*Daya*.; the name of an *asura*, *Sayana*.

Arbudam, a numeral, one hundred million (*Daya*.); an *asura*, *Sayana* (See I.51.6),

5. Svasnam. Su+asnam; good cloud (सुष्ठुमेघं—*Daya*.; Nigh.I.10); one who eats animals, or one who is all-pervading; an *asura*. अश्नम् । अश्नाति भक्षयति प्राप्तिजातमिति । यद् वा अश्नुते स्वतेजसा सर्वं व्याप्नोतीत्यश्नः कश्चिदसुरः ।
—*Sayana*.

5-7. For *Susnam*, see I.54.6; for *Pipru*, I.51.5; for *Namuci*, I.53.7; for *Sambara* I.54.4; for *Kutsa*, I.33.14; 51.6; 53.10; for *Ayu*, I.53.10.

5. Rudhikram, one who opposes law and order—यो रधीनावरकान् क्रमति तम्—*Daya*.; an *asura*, *Sayana*.

6. Varcinab, of the enlightened (प्रदीप्तस्य—*Daya*.; वचं दीप्तौ—*Sayana*; वचंते दीप्यतेऽसौ वचः तेजः पुरीषं वा—Unadi IV.190).

Name of an *asura* also—*Sayana*, the name derived according to Unadi IV.6—वनेरिनि).

7. Atithigvasya, of those who receive *atithis*—*Daya*. It refers to Divodasa according to *Sayana*.

Viran, the assailants.

Indra is supposed to have destroyed the assailants of *Kutsa*, *Ayu* and *Atithigva*. As three virtues, we have *kutsa*, generosity; *ayu*, liveliness and *atithigva*, hospitality.

Hymn-15

1. *Trikadrakesu*, see II.11.17 (त्रिभिः कद्रुक्ः विकलनं द्रुक्तेषु कर्मषु—*Daya*.)

3. On the basis of this verse, Dayananda concludes that behind the gravitational attraction of heavenly bodies, works the supreme Force of the Creator.

4. There is a legend also, based on this verse. The *asuras* had besieged and taken the city of a royal sage Dabhiti, but on their retreat they were intercepted and defeated by Indra, who recovered the booty and returned it to the prince.

5. **Dhunim**, according to Sayana, *dhuni* is a synonym of *Parusni* or *Iravati* river; it shakes or dissipates the sins of worshippers. घृणोति स्तोत्राणां पापानोति घृतिः परुष्णी नदी—*Sayana*; according to Dayananda, it means चासिताम्, the one moving.

6. **Sindhum**, sea or mighty river, not necessarily Indus (the one moving to the east—प्राञ्चंसन्तं; it was turned to north—उदद्.मुखं अकरोत्—*Sayana*; or to upward direction, ऊर्ध्वं प्राप्नुवन्तं—*Daya*).

7. The legend says that certain girls made sport of the blind and lame Ṛṣi, who thereupon prayed to Indra, and recovered his sight and the use of his legs. (See II.13.12).

9. **Cumurim**, the one who makes the face of a thief वक्त्रं संयुक्तम्—*Daya*.).

Dhunim, the one trembling or wavering—(कम्पन्तम्—*Daya*.). According to *Sayana*, *Cumuri* and *Dhuni* are two *asuras*. (See also Rv. VII.19.4).

Rambhi, one who starts the work (=पारम्भी—*Daya*.); chamberlain Cit, चित्—*Sayana* interprets as वेदधारी or staffbearer or दौवारिकः, a porter or door keeper.

Hymn-16

For verse 9, see Nir. I.7

4. **Vṛsbhāna Bhanura**, together with the sun; but here in this verse, with compassion and effulgence by the showerer of blessings; *vṛsbhena*—वर्षकेण, by the showerer; *bhanuna*, प्रदीप्त्वा—*Daya*., *Sayana* translates *bhanuna* as by effulgent fire (दीप्यमानेनाग्निना सह).

5. This verse exemplifies various modifications of meaning, of which the words *ṛsan* and *ṛsabha* are susceptible.

(i) वृष्णः—वर्षकात् सूर्यात्, from the showerer sun, फलस्य वर्षितुः, of the one showerer of fruits of action (*Sayana*).

(ii) वृषभान्नाय—वृषभमन्नं यस्मात् तस्मै, for the one, source of healthy food—*Daya.*; बलवर्षकाणि अन्नानि यस्य तथोक्तः, for the one to whom the strength-showering foods belong—*Sayana*.

(iii) वृषभाय—श्रेष्ठाय, to the most benevolent (*Daya.*); कामाना वर्षित इन्द्राय, to Indra, the showerer of benefits.

(iv) वृषणाः—द्वौ superior (*Daya.*); सोमरसं सेचनं समर्थौ, the two priests, capable of extracting out (or sprinkling) Soma juice (*Sayana*).

(v) वृषसातः—वर्षकाः, the showerers (*Daya.*; *Sayana*).

(vi) वृषणं—बलकरं, to the strength-giving (*Daya.*); स्वर्गादि फलस्य सेक्तारं, the sprinkler of fruits as *svarga* and the like. (These terms carry more or less the sense of raining, shedding, showering, sprinkling, or figuratively, bestowing freely or liberally (*Wilson*).

9. The same as II.12.21 and II.15.10 and as the last verse of several other hymns also, as II.17.9; II.18.9, II.19.9; and II.20.9 (as a sort of burthen of the hymn)

Hymn-17

For verse 9, see Nir. I.7

1. *Yad-gotra-gotra* for *gotranī*, meaning clouds, from *go*=water, and *tra*, to preserve or contain (गोत्रा मेघान् । गा उदकानि त्रायन्ते रक्षन्तीति गोत्रा मेघाः—*Sayana*) *gotra*=मेघ (Night.I.10).

7. *Amajuh*, living at home (योऽमा गृहे जूयंति तद्वत्—*Daya.*; यावज्जीवं गृह एव जीयंती, one who lives at home for the whole life; i.e. a virtuous maiden—*Sayana*).

Sati, सती, वत्समाना, existing—*Daya.*; दुहिता daughter,—*Sayana*. Such a maiden has a claim in father's property. (भाग भजनीयं घन्—claiming of

her portion).

Hymn-18

For verse 9, see Nir. 1.7

1. **Rathah**, a sacrifice (besides a chariot or car), derived from $\sqrt{\text{रंह}}$, to go; and hence also *to worship*, रथः रंहणाद्रथो यज्ञः (*Sayana*). Chariot is a *vajna* figuratively, since in this verse, we have such terms as: योजि (chariot has been harnessed; अयोज्यस्माभिः—*Sayana*), चतुर्गुणः (provided with four yoke, अध्वर्यावृत्तिगभिप्रायं वा, four priests, *adhvaryu* etc. engaged—*Sayana*); त्रिकणः, three whips (तिस्रः कशावाचो मन्द्रमध्यमोत्कृष्टरूपा यस्य तथोक्तः, three types of speech or tones, low, middle and high—*Sayana*); सप्तरश्मिः, (with seven reins), अशनुवते व्याप्नुवन्ति कर्माणीति रश्मयवस्त्रन्दांसि, the seven metres, Gayatri to Jagati—*Sayana*); दशारिक्तः (with ten sides or faces—दश अरिक्ताणि स्तम्भेन साधनानि यस्मिन् सः—*Daya.*); (अरिभ्य पापेभ्यस्त्यायन्त इत्यरिक्ता ग्रहाः । दश संख्याका ग्रहा यस्य सा तादृशः । चमसाध्वर्यभिप्रायं वा, the ten grahas, the eradicator of sins, or *camasa-adhvaryu*—*Sayana*).

2. **Prathamam**, **dvitiyam**, **trtiyam**—first, second and third, Dayananda refers to three types of vehicles, serving on roads, on the surface of water and in space, i. e. chariots, boats and aeroplanes. *Sayana* refers to morning rites (प्रातः सवने), midday rites (माध्यं दिने सवने) and evening rites (तृतीय सवने).

4. **Indra** has two horses in particular, but may have four, six, eight or ten even; from their supernatural faculties, they may multiply themselves without limit (विभूति भेदान्नातात्वम् । अतोऽश्वबहुत्वमविरुद्धम्—*Sayana*). The number goes to thirty, forty, fifty, sixty and seventy in verse 5, eighty, ninety and hundred in verse 6. According to Dayananda, *haribhyam* means हरणशीलाभ्यां पदार्थभ्याम् (conveyable commodities), which in a means of transport could, of course, be of any large number. In an army, we can have any number of horses or horse vehicles (even motor-driven transports—see verse 8, which refers to victory—प्राये-प्राये जिगीवांसः स्याम—may we be victorious in every struggle).

8. प्रायेप्राये—in every struggle or battle, प्रकर्षणेयते गम्यते योद्धृभिरिति प्राय युद्धम्—*Sayana*). Dayananda translates as कमनीये कमनीये, in attractive.

Hymn-19

For verse 9, see Nir. I.7

7. *Asyama tat saptam*—may we obtain the seven-type one; or may we have the privilege of your friendship (सख्यम्) : साप्तं सप्तपुरुष मन्वन्धि साप्तपदीनं सख्यम्—. *Sayana* (This refers to the *Saptapadi* ritual of marriage).

Hymn-20

For verse 9, see Nir. I.7

1. *Vajayuh*, one desirous of carrying food; or one desirous of good speed (यो वाजं वेगं कामयते सः—*Daya*.).

6. *Dasasya*, of the servant (सेवकस्य—*Daya*.) To *Sayana*, *Dasa* is the name of an *asura*.

7. *Kṛsnayonih dasih*—dark clouds of evils. Some render the words as the pregnant wife of the *asura Kṛsna* (कृष्णयोनीः निकृष्ट जातीः—the one of low caste; दासीः उपक्षिपयित्रीरासुरीः सेना, servile host or army of *asuras*); alternatively—कृष्णाब्धेनासुरेण निक्षिपतरेतस्का दासीर्भार्या=*Sayana*.

For कृष्णभार्या also see R̥v. I.10.1 (यः कृष्णभार्या निरहन् ऋजिष्विना).

Hymn-21

1. Several compounds with *jit*, literally, conquerer; but the sense of *adhipati* or *lord of* or *lord over* is equally applicable.

विश्वजित्—यो विश्वं जयति ;	धनजित्—यो धनेन जयति ;
स्वर्जित्—यः सुखेन जयति ;	सत्राजित्—यः सत्येनोत्कर्षति ;
नृजित्—यो नृभिर्जयति ;	उर्वराजित्—य उर्वरां सर्वफलपुष्पशस्यादि प्रापिकां जयति ;
अश्वजित्—योऽश्वैर्जयति ;	गोजित्—यो गा जयति ;
मग्निजित्—योऽग्ने जयति— <i>Daya</i> .	

Hymn-22

Three out of the four verses have a common burthen; the verses occur in the Samaveda also, though scattered.

1. **Mahisah**—great or worshipful. Wilson suggests buffalo also.

Trikadrakesu, Dayananda translates as त्रीणि कद्रुकान्यद्दानानि येषु तेषु or in the one, who has three ways of expressions. Sayana as the three days rites with the *abhiplava* ceremony (ज्योतिर्गौरावृत्त्येतः नाम केज्ज्वमिप्लविकेज्ज्वहःसु) See II.11.17.

2. **Krivim**, nescience; well (कृप—*Daya*.); name of an *asura* —*Sayana*.

4. **Nrto**—One that delights or exults; who causes everyone to dance (सर्वेषां नर्तयितः—*Daya*. also *Sayana*); literally a dancer, or one who exults in battle.

Hymn-23

Brahmanaspati, Lord Supreme ;=ब्रह्मणः+पति, Lord of wealth; the great or supreme protector; the protector of the entire world (ब्रह्माण्ड) or of a country or nation; the protector of the Veda or knowledge—*Daya*. ब्रह्मणस्त्वते ब्रह्माणोऽन्नस्य परिवृद्धस्य कर्मणो वा पते पालयितः—the protector of cherisher of food, or of any great or solemn acts of devotion—*Sayana*.

Bṛhaspati, the great protector; protector of great ones, the preceptor of truth, the great saviour from sins, the learned, the ruler over a big state, dispeller of thieves and other wicked—*Daya*. Usually, there is no essential difference between *brahmanaspati* and *bṛhaspati*.

4. **Brahmadvisah**, those who hate the Veda or God (वेदेश्वर विरोधिनः—*Daya*.), or those who hate Brahmanas and the Vedic mantras or prayers, ब्राह्मणा मन्त्राणां वा द्वेष्टुः—*Sayana*.

17. **Rua-cit**, the one who acknowledges a debt; the one who collects debts, य ऋणं चिनोति सः—*Daya*.

Rnyat, acquitter of a debt; the one who receives debts—य ऋणं याति प्राप्नोति सः—*Daya*.; the discharger or remover of the debt which is of the nature of sin, पापहृपस्य ऋणस्य यावयिता पृथक्कर्ता—*Sayana*.

19. See Yv. XXXIV.58.

Hymn-24

For verses 3 and 4, see Nir. V.16 and X.13 respectively.

3. **Vilita**—प्रशस्त—*Daya*.; अन्नदन्त वीरिणा, the hard becomes soft ; the words वीरि and वीरि meaning to be hard are joined together with the former (Nir. V.16).

4. All the rays of the sun drank that very stream of water, pervading and flowing downwards, which Brahmanaspati pierced with his might and together they poured an abundant spring rich in water. (Nir. X.13).

5. **Bhuvana bhavitva**, beautiful regions, भुवनानि भव्यानि (*Daya*.), of the future waters or rains; भुवनानां भाव्यानां; भुवनानामुदकानां (*Sayana*); भुवनम् = उदकम् (Nigh. I.12, भूत, भुवन and भविष्यत्, all the three are synonyms of water).

Vayuna, knowledge (प्रज्ञानानि, *Daya*.); object of prayer (वयुना । ज्ञाननामैतत् । ज्ञानानि मन्त्रविषयाणि—*Sayana*).

Anyad-anyad caratah—On this, Wilson says: The phraseology is rather obscure, but the meaning is, that, by virtue of prayer and sacrifice, rain is engendered in the sky, which coming down upon the earth, causes fertility, whence food for men or for the sacrifice is provided; which being offered, is again productive of rain, and thus, as the result of prayer, a mutual and spontaneous interchange of benefits between heaven and earth is perpetuated.

6. The whole of this is allegorical, as in similar other places. The cows hidden in the caves are the rains accumulated in the clouds (or the divine wisdom hidden under nescience), which are set free by the oblations in fire (or by the inspired experiences) of which the *Angirases* are the first expounders.

7. **Nakih so sati**—that is not; that fire formerly is not there, but they of their own power, having produced the fire that was not known, threw it there. (स अग्निः पूर्वं तत्र न किं अस्ति न विद्यते —*Sayana*. For *Angirases* relation with fire, see I.1.6 and I 83.4).

8. **Nṛcaksasah karnayonayah** the arrows are oblations and

mantras; the first obvious to the sight and the second addressed to the ears of man. Whilst shooting the arrows the string is stretched up to the ears—ओत्रेन्द्रियेण शङ्खा मंत्रभूताः शार्कर्यं कृष्टा वा वाणाः—*Sayana*.

Nṛcaksasah, worth being seen by human eye, नृषिर्द्रष्टव्याः *karnayonayah*—कर्णं श्रोत्रं योनिर्योनि—*Daya*.

12. *Apah*, the vital breaths; all the breathing persons, एतदुपलक्षितानि सर्वाण्यपि भूतानि—*Sayana*.

Hymn-26

3. *Devanam pitaram*, the father of the gods (Nature's bounties), the father or teacher of the learned—*Daya*.; पितरं पालयितारं, protector or cherisher—*Sayana*.

Hymn-27

For verse 1, see Nir. XII.36

1. *Ghrtasnuh*, whose surface is brilliant with clarified butter, i.e. emitting butter, or distilling butter (or distributing butter, or dripping butter). I sacrifice oblation with ladle to the Adityas for a long time (in order to live long), or who are kings for a long time. May Mitra, and Aryaman, and Bhaga, and the creator of many births, Daksa, Varuna and Amsa, hear these hymns of ours. *Amsa* (अंश) is explained by *Amsu* (अंशु).

The Adityas enumerated in this verse are only five : Mitra, Aryaman, Bhaga, Varuna, and Amsa. The Taittiriya Aranyaka (I.13.3) describes eight : (the three extras are Dhatri, Indra and Vivasvat).

3. *Bhuri-aksah*, many-eyed ; i.e. the universal penetration of the rays of light; also capable of being seen in many ways, भूरि बहुव्यकीर्ण दशनानि वेदान्ते—*Daya*.; also very brilliant, बहुवेजसः—*Sayana*.

Antah pasyanti, behold the innermost; seeing in the innermost conscience आत्मन्तरे प्रेक्षन्ते—*Daya*. or behold in the hearts of living beings, अन्तः मध्ये प्राणिनां हृदि प्रे रक्तया वर्तमानाः सन्तः—*Sayana*.

4. *Cayamana ṛnani*, the acquitters of our debts; the enhancers

of others due enlightenment, (चयमानाः) वद्धमानाः (ऋणानि) अन्येभ्यो देवानि विज्ञानानि
—*Daya*.

8. **Tisrobhumih**, three regions, terrestrial, interspatial, and celestial (त्रीन् लोकान्-भूम्यन्तरिक्षस्वर्गाः—*Sayana*).

Trin dyun, three luminous or divine ones, body, mind and spirit; or *bhuh*, *bhuvah* and *svah*; or the tripe: fire on the earth, air in space and the sun in heaven.

Trini vratah—the three eternal functions—physical, mental and transcendental; or the morning, midday and evening rites, (त्रीणि व्रता सवनत्रयं निष्पाद्यानि; प्रातःसवनं, माध्यन्दिनं सवनं and तृतीयं सवनं आदित्यानां त्रीणि कर्माणि रसादान-धारणविसर्जनं लक्षणानि, i.e. absorption, retention and redistribution of dew and rain as the acts of the Adityas—*Sayana*):

Adityah, sons of Mother Infinity

Aryaman, dwarf stars

Varuna, the sun

Mitra, the giant stars

Rta, the Eternal Law

Mahi-mahitvam, excellent and great (महि, महत् प्रभूतम् । महित्वं महत्त्वं यन्महाभायम्—*Sayana*).

11. **Abhayam jyotih**, light free from fear, i.e. light of day or the light of knowledge.

15. **Ubhau ardchau**, both portions of creation, two parts of the world, moveable or immoveable or mortals and immortals (परस्परचरात्मकौ मर्त्यामर्त्यात्मकौ—*Sayana*).

Ubha ksayau, two habitations, one's own and the other of the foe (तौ परैरैतान्क्रान्तं स्वकीयं निवासस्थानं, आत्मनापहृतं परकीयं निवासस्थानं च—*Sayana*).

Hymn-28

For verse 4, see Nir. I.7

4. **R̥tam**—The word carries several senses—truth or eternal law, sacrifice or water; here it means *water*, rivers go of *Varuna*.

Parijman, circum-ambient earth. (परिज्मनि भूम्यां—*Sayana*; परितः सर्वतो वर्त्तमानायां भूमौ—*Daya*.).

9. **Maham rajan anyakrtena bhojam**—O God, may I not be dependent (or enjoying) on the wealth earned by others.

Avyusta innu bhuyasirasas—The persons involved in debt are so overcome with anxiety that they are not conscious of the dawn of day, to them the morning has not dawned, they are dead to the light of day.

10. According to *Sayana* this entire hymn of eleven verses removes sin and danger, debt and poverty and counteract bad dreams, (ऋणदारिद्र्य दुःस्वप्न नाशनं वेति शुश्रुम्).

Hymn-29

6. See Yv. XXXIII.51

Hymn-30

4. **Brhaspati**, is identified with *Indra* he uses thunderbolt and slays *Vṛtra*.

6. **Kṛnutam-u lokam**, literally make the world (i.e. make it free from fear, लोकं भयरहितं स्थानं कुर्वतम्—*Sayana*) make the world worth seeing —द्रष्टुं योग्यम्—*Daya*.

8. **Sandikanam**, of *Sandika*; according to *Sayana*, they are descendents of *Sanda* (शण्ड), who with *Amarka* is the priest of the *asuras* (Tait.S.VI.4.10.1)—शण्डामर्कावसुर पुरोहिती. We have translated it as ferocity (वृषभं बलिष्ठम् । शाण्डिकानां शत्रूणां तस्याऽवयव भूतानां मध्ये वर्त्तमानम्—*Daya*.)

Hymn-31

For verse 1, see Nir. V.5

1. **Saca**=Saha (together)—Nir. V.5

4. **Gnabhih**, with the wives, perhaps *devapatnis*, wives of gods, the personified metres of the Veda—छन्दांसि वय्नाः (Taittiriye).

5. **Vayah**, food (*Sayana*) ; charming (कमनीयम्—*Daya*.).

Trivayah, the one with stages of life, त्रीणि वयांसि यस्य सः—*Daya*. Three types of offerings to sacrifice—butter, food and herbal extracts (बोधधिपशु सोमात्मकानि—*Sayana*).

6. **Ahimbudhnya**, cloud in midspace. (अहिः । व्यापनशीलो मेघः । वृहन्मयः । बुध्नेऽन्तरिक्षे व्याप्तः—*Daya*.).

Ekapad, the Sun, the unborn who goes on one foot.

Rbhuksah—men of wisdom (मेधावी—*Daya*.).

Tritah=तीर्णतमः—the most expanded (*Sayana*) accomplished in three virtues, celibacy, education, and lofty ideas—ब्रह्मचर्याध्ययन विचारेभ्यः—*Daya*.

Hymn-32

Raka, the full moon, is the *devata* of two verses, and *Sinivali*, the new moon, of the other two. The last verse to six female personifications: Gangu, Sinivali, Raka, Sarasvati, Indrani and Varunani.

For verse 4 and 6, see Nir. XI.31 and XI.32

Raka etc.—With excellent praise, I invoke Raka, to whom excellent invocations are addressed, May the blessed one hear us. May she wake up herself. With an unbreakable needle, may she sew the work together, i.e. function of procreation. *Suci* (सूची), needle, is derived from siv, (सिक्), to sew. May she give us a hero of hundred gifts, worthy of praise, i.e. whose praises should be proclaimed.

“**Sinivali** (सिनीवाली) and **Kuhu** (कुहू) are said to be two wives of gods”, say the etymologists. “They are the days on which the moon is invisible,” say the ritualists. It is known : that which is the earlier day on which the moon is invisible is Sinivali, that which is later is Kuhu (Ait.Br. VII,11.3; Gop. Br. II.1 10).

Sinivali : from *sinam* (सिनम्) which means *food* : it makes created beings strong (सिनाति) ; *valam* (वालम्) means a particular period, and is derived from √वृ, to cover—i.e., rich in food in that period or hairy. Or it is so called because the moon being very minute during this period is to be attended, as it were, with a hair. (Nir.XI.31).

6. O Sinivali, having broad thighs. *Stuka* (स्तुक), thigh or tuft of hair, is derived from √सृ, to be heaped together, means a heap, i.e., having a large tuft of hair, or praise. Thou art the sister of gods *Syasa* (स्वसा sister) = *Su* + *asa* (सु + असा), i.e., she who sits (सीदति) among her own people (स्वेषु). Enjoy this oblation, i.e. food, O goddess, grant us offspring.

Kuhu, (कुहू) is derived from √गृह्, to conceal. Or, it is said, where has she been ? Or at what place is she invoked ? Or where does she sacrifice the oblation ? (See Av. VII.47.1.)—Nir. XI.32.

8. **Gunguh**, the dumb and mute (अव्यक्तोच्चारणा)—*Daya*. Sayana takes it to be Kuhu (अत्र गुं गृन् शब्देन राकासिनोवात्योः साहचर्यात् कुहूच्यते, the day of conjunction, when the moon rises invisible; it would seem as if these phases of moon were identifiable with Indrani, or Varunani or both (*Wilson*).

To us, it appears that the six feminine terms indicate the six phases of moon: *Purnima* is *raka* (full moon), *Sinivali* is *amavasya* (new moon); *gungu* is two days after *amavasya*, the crescent, and *Sarasvati* is the phase of moon, two days, prior to full moon day. *Indrani* and *Varunani* as the two *astami* (अष्टमी) days one in dark half of the month and the other in bright half of the month (कृष्णपक्ष, शुक्लपक्ष).

Hymn-33

4. **Bhesajebhih bhisaktamam**, the chief physician amongst physicians; the most competent one among physicians.

5. Rdu+udar (ऋदु+उदर) - According to Nir. VI.4, the word means soma (ऋदुदरः सोमोमृदुदरो मृदुदरेष्विति)---its inside is soft; or it is the soft inside of men.

8. Svitice (श्वित्तीचे), for the one possessing the cover (यः श्वितिमावरण-मञ्चति तस्मै—*Daya.*); the one who goes to or obtains whiteness, one with the white complexion (श्वैत्यमञ्चते—*Sayana.*).

10. Niska, an ornament (may be necklace) of gold.

13. Manur-avrnita, selected by Manu, a physician (वैद्यक विद्यावित्—*Daya.*). Wilson says : it alludes, no doubt, to the vegetable seeds which Manu, according to the Mahabharata was directed to take with him into the vessel in which he was preserved at the time of the deluge, (this fact is not mentioned, however, in the Satapathe Brahmana).

14. Compare with Yv. XVI.50.

Hymn-34

1. Rjisinah, one with tender temperament (कोमलस्वभावाः—*Daya.*) ; Sayana derives it from rjisa, (ऋजीषा) meaning water; or it may mean, Soma that has lost its strength (ऋजीषमुदकं तद्वन्तः । यद्वा ऋजीषोऽपगतसारः सोमः—*Sayana.*).

2. Pṛsnyah sukra udhani, the pure womb of Pṛsni (*Wilson*) ; literally, pure udder of Pṛsni, that is, on the elevated places of the earth in the mountains. Sayana refers to an allusion—a legend of the earth's assuming the form of a brindled cow, and Rudra's begetting the Maruts of her in the shape of a bull (but as Wilson says, it is more of a Pauranik than a Vedic legend).

3. Hiranyesipra, the golden helmed; *sipra* is usually a nose or a lower jaw (हिरण्यमिव शिप्राणि मुखानि येषान्ते—*Daya.*).

10. Pṛsni, is the firmament, and *udhah* (ऊधः) or udder is the cloud (*Sayana*). For Trita, see earlier notes, (I.52.5).

11. Evayavnah, a purely Vedic word; derived from *eva*, which is to be gone to (एवयावन्ः एव गन्तव्यं स्तोत्रं यज्ञं वा गन्तुं, *Sayana*), that is worship or a sacrifice. Also, they who go to divine knowledge (यो एव विज्ञानं यान्ति,

तान्—*Daya*.)

12. **Dasagvah**, the priests belonging to the race of Angirasas, conducting the ceremonies lasting for nine or ten days. Here the office is assigned to Maruts (*Wilson*). See I.114.6. Sayana says : ते मरुतः दशगवाः । ये दशभिर्मर्तिः सिद्धिं गता अग्निद्वस्तद्रूपां पृत्वाः आदित्यानामङ्गरिसां च स्वर्गगमनं प्रतिस्पर्धमानानां मध्ये पूर्वमेवाङ्गरिसो यागाननुष्ठाय स्वर्गं प्राप्ताः ।

According to Dayananda. Dasagvah are those who accomplish with the aid of ten indriyas (organs of perception and action).

13. **Ksonibhih**, with melodious lutes. (क्षोणीभिः शब्दकारिभिः कीणाढ्यैः कीणाविशेषैः—*Sayana*). **Ksoni** : earth (*Nigh*. I.1).

14. **Panca hotṛs**, the five chief priests (prana, apana, vyana, samana and udana—the five vital breaths or airs—*Daya*. and *Sayana*). According to Sayana, the verse alludes to the practice of Yoga, the five hotṛs, or offerers of the Soma, being the five vital airs, whom **Trita**, as a Yogi, suppressed and compelled to concentrate themselves in the Cakra (चक्र) or umbilical region for the attainment of superhuman faculties.

Hymn-35

For the verse 10, see Nir. III.16 and X.16.

1. **Apam-napat**—अपां जलानां । नपात्, न पतति सः—*Daya*.; see our notes on I.13.2; 14.3; 27.6; the son of the trees, i.e. fuel; the trees themselves are sons of rain or water; and hence fire is the grandson of water. This is also an epithet of the sun.

3. **Urvam**, submarine fire, समुद्रमध्ये वर्तमानं वडवानलम्—*Sayana*; the destroyer of pains and miseries, दुःखानां हिसकम्—*Daya*.

Sayana describes two types of water : one is *ekadhanah* एकघनाब्द्या; and the other *vasativaryah* वस्तीवयब्ध्या, which apparently is the juice of Soma. (Yv.VI.23). For its use in the later *karma-kanda*, see Katyayana VII.10 and VIII.9.

Sucayah apah, pure or shining waters; one present in clouds as lightning, and the other pertaining to submarine fire.

5. *Tisro devih*, three divine females, *Ila*, *Sarasvatī* and *Bharatī*.

6. *Asvasya atra janim*, in him is the birth of the horse. On this is based the much later Pauranic legend alluding to the production of *ucchaisravas* (उक्चैःश्वस्), the horse of Indra, amongst precious things obtained by churning the ocean. *Asva mahat* or great (Nigh III.3) *Svah*, pleasure or सुख (*Daya*).

7. *Svadha*=*udaka* or water (Nigh. I.12).

12. *Bahunam avamaya*, for the first or the best of many ; for the younger of many ; for the protection of many; बहुनामवराय रक्षकाय वा—*Daya*.), i.e. of the gods (cf. अग्निर्वै देवानामवमः—Ait. Br; for the earlier अवमाय आद्याय—*Sayana*).

13. *Anyasya-iva iha tanva vivesa*, has entered here, verily, with the body of another. Fire, originally ethereal, has come upon earth as culinary and sacrificial fire.

Hymn-36

The hymn has six verses, associated with six devatas; perhaps each again associated with a month; Indra with *madhu*, Maruts with *madhava*, *Tvastr* with *sukra*, *Agni* with *suci*, Indra again with *nabha* and *Mitra-Varuna* with *nabhasya* (the Vedic names of the Calendar-months). This is, however, conjectural.

1. *Avibhih*, with sheep; but this indirectly means through woolen filters (अवेर्वालमयेर्देशापवित्रैः—with purifying filters made of the hair of the sheep—*Sayana*. *Dayananda* translates the word as रक्षकैः, by the protecting ones.

In this verse, we have the term *hotṛ*; in verse 2 *poṭṛ*, in verse 3, *tvastṛ*; in verse 4 *agnidhra*, in verse 5 *Brahma*, or *Brahmana*; in verse 6, *Prasastṛ*.

2. *Bharatasya sunavah*, sons of Bharata, Rudra is Bharata, —*Sayana*, but धारकस्य पुत्राः—*Daya*.

3. See Yv.XXVI.24.

4. *Trisu yonisu*, in three types of fire altars : *garhapatya*, *ahavaniya* and *daksina*.

Hymn-37

For verse 3, see Nir. VIII.3.

1. *Dravinodah*, the giver of wealth, यो द्रविणो ददाति तत्सम्बुद्धौ—*Daya*.; see note on I.15.7. Drink *dravinodas*, according to the *Rtu* or times. Here the months *isa*, *urja*, *sahas* and *tapasya* may be added to the list given in Hymn 36.

3. May thy draught animals, i.e. the team which draws (the chariot) with which thou drivest, without suffering any injury become fat. Be firm. Having stirred and having approved, O courageous one, (drink) thou from the *nestr* (cup), placed on the subordinate altar. *Dhisnya* (घिष्यः) = घिष्यः i.e. the subordinate altar, (so called) because it is the place of recitation. *Dhisana* (घिषणा) [means speech (वाक्)] is derived from √घिष्, used in the sense 'to hold'. Or else, it distributes or procures intelligence. He is called the lord of forests (वनस्पति), because he is protector or benefactor of forests. *Vanam* (वनं) is derived from √वन्, to win, Drink with seasons, i.e. with periods of time. (Nir. VIII.3).

4. *Patram dravinodah pibatu dravinodasah*, let *Dravinodas* drink the cup of *Dravinodas*; (the second *dravinodas*=*ṛtvij*, a priest).

Hymn-38

For verse 4, see Nir. IV.11.

1. The verse uses the term *Savitṛ* for the sun, and simultaneously, it gives the derivation of the term also; *Savitṛ* (सकलजगदुत्पादकः) from *savaya* (उत्पादनाय) from √सृ, to create or to bring forth (प्रसवाय लोकानाम्—*Sayana*); *tadapa* (तदपा), for such is his karma (तदपः कर्म यस्य सः—*Daya*.).

Devebhyah, to Nature's bounties; to gods; to the worshippers (स्तोतृभ्यः—*Sayana*); to the sporting souls (क्रीडमानेभ्यो जीवेभ्यः—*Daya*.).

3. मुचाति, the Vedic usage for मुच्यात् *Moki*, night (Nigh.I.7).

4. पुनः समव्यदितं वयन्ती—Weaving what was spread, she wove again, i.e. she gathered together (Nir. IV.11).

5. *Isitam savitra*, imparted by *Savitr*; the Agnihotra rite is to be performed at dawn, which may be considered as enjoined or instigated by the rising sun (*Wilson*) (इष्टं सूर्येण सह—*Daya.*).

10. *Gnaspatih*, lord of speech (gnah=गन्नाः=वाचः, *Daya.*, Nigh. I.11); Lord of god's wives (देवपत्नीनां पतिः—*Sayana*).

Hymn-39

1. *Brahmana iva*, ब्रह्मणा इव—like the two persons knowing the entire Veda (यथा समग्रवेदविदौ—*Daya.*). On this, *Wilson* comments : This looks very like a specific denomination, and recognizes the existences of the Brahmana, not merely as the title of an individual superintending priest, but as implying a religious or priestly order or caste.

2. The dual number is the speciality of this verse and several other such verses—वीरा=विक्रान्तकर्माणी (like two heroes); मजासद्व=ययासजौ (like two goats); यमा=उपरतौ (or यमजौ) (two sporting or twins); मेने=पक्षिण्यौ (two birds) or नार्या इव (two ladies); दम्पती=जायापती इव संगतौ (or husband and wife), and so on.

7. (*Ksama*=earth, Nigh. I.1).

Ksnotra=whetstone for sharpening knife or sword (तेजस्विकारकेण साधनेन—*Daya.*).

Sisitam—तीक्ष्णी कुर्याताम् (sharpens—*Daya.*).

Hymn-40

1. *Soma-Pusana*, bliss and sustenance, incoming (*prana*) and outgoing (*apana*) breath—*Daya.* The *soma* may be moon or plant (*Wilson*). See verse 4.

Amṛtasya nabhim—the source (or navel) of immortality (अमरणस्य हेतुम्, the cause or source of not dying—*Sayana*).

2. *Pakvam amasvantah janad usriyasu*—Produced the mature

milk in the immature heifers (आमासु तरुणीषु । उल्लियाषु गोषु । अन्तः मध्ये अघः प्रदेशे । पक्वं परिपक्वं पयः । जनत् जनयति—*Sayana*) i.e. produced rain in the newly-risen clouds.

3. **Vimanam saptacakram**—the seven-wheeled car, the year consisting of seven seasons; the additional thirteenth month regarded as the seven season (सप्तचक्रं सप्ततुचक्रं । त्रयोदशमासः सप्तम ऋतुः । “अस्ति त्रयोदशो मासः”—*Tait. S. VI.5.3.4*), *Sayana*.

Panca rasmim, five reins; this refers to the solar year, reduced by the amalgamation of the cold and dewy seasons into one to five seasons—*Sayana* (“द्वादशमासाः पञ्चचर्तवो हेमन्तशिशिरयोः समासेन” *Ait. Br. I.1*. Five *pranas*, or vital airs (पञ्चप्राणाऽपानव्यानोदानसमाना रश्मय इव यस्मिंस्तम्—*Daya*.)

4. Soma as a vegetable abides on the earth; in the second, or the firmament, he is represented by the moon.

5. **Visvani bhuvana jajana**—has generated all beings (or worlds—*Daya*). Compare सोमः पवते जनितामतीनाम्—*Rv. IX.96.5*, Soma, the progenitor of wise or pious. Wilson thinks that allusion is intended to the effects of libations offered in sacrifice as productive of rain, and thence of nourishment, upon which existence depends.

Hymn-41

For verses 6,12,20 and 21, see III.13; VI.1; IX.38 and IX.37 respectively.

See the Yajurveda for verses 1 (*Yv. XXVII.32*), 2 (*XXVII.29*), 4 (*VII.9*), 7, 8 and 9 (*XX.80—83*), 13 (*VII. 34*)

1. **Niyuts**, the *niyut* steeds are the horses of the car of Vayu (*Sahasrinahs* 1000 in number); *Niyutvān*, नियम नियुक्तः—*Daya*;

2. **Sakra**, bright or resplendent (*Sayana*); a *graha*, a vessel, a ladle or cup of Soma juice (*Mahidhara*).

6. **Aditya danunaspati**—*Adityas*, lords of the act of bestowing, i.e. lord of gifts (दानुनस्पति=दानपति)—*Nir. II.13*.

8. **Parah**, far off; *antarah*, nigh or near (समीपवर्ती—*Sayana*); in the

middle (अभ्यस्यः—*Daya*.) (पर असम्बद्ध, unconnected, अन्तर—सम्बद्ध, connected or related—*Mahidhara*).

12. *Asah*, means quarters, so called from being situated (*a-sad* आसदनात्); *asah* also means intermediate quarters, so called from pervading, \sqrt{as} , $\sqrt{अश्}$, अभ्यसनात्—Nir. VI.1.

19. *Sambhuva*, may the two (heaven and earth)—who confer good fortune upon the sacrifice proceed to the altar—According to Sayana, the objects addressed are the two *sakatas*, carts or barrows, which are employed to bring the fuel or the *Soma* plants and are placed in front of the hall of sacrifice, north and south of an altar erected outside and which are considered here as the types of Heaven and Earth, who, properly speaking, are the deities of the trica (त्रिच, 19-21), and *sakatas* are requested, according to Sayana to proceed to the west part of the Southern Vedi or altar, (हविर्घनि अनसी तद्रूपे द्यावापृथिवी वा । प्रेताम् उत्तरवेदेः पश्चिममार्गं प्रतिगच्छताम्—*Sayana*).

Havirdhaua, oblation containers (See Yv. V.14-21).

20. Today, may heaven and earth extend further our performance, i.e. this sky-touching sacrifice, to the gods (Nir. IX.38).

21. See Nir. IX.37—Let them (gods) sit in your lap in your bosom (or else, O ye not to be injured). Holy gods, accomplishers of sacrifice; here today, for the drinking of Soma.

Hymn-42

For verse 1, see Nir. IX.4.

1. Crying violently and proclaiming its nativity, it impels speech as a rower a boat, O bird, be highly auspicious. May no apparition whatsoever find thee anywhere.

It cries violently, proclaiming its birth, i.e., its name is onomatopoeic. It propels speech as a rower does a boat. O bird, be highly auspicious, i.e. exceedingly auspicious. *Mangalam* (auspicious) is derived from $\sqrt{mā}$, meaning to praise. Or else, from $\sqrt{mā}$, to swallow, i.e. it swallows evil things. Or else the word is *anga-lam*, i.e. having limbs. According to the etymologists, it is derived from $\sqrt{mā}$, i.e.

it submerages sin (मज्जयतिपापकम्). Or else, people say, "let it come to me (from root *gam* (गम्) with *mam* (माम्). May no overpowering force find thee on any side. (Nir.IX.4).

In this verse, the name *Kapinjala* does not occur, but the *Anukramanika* gives कपिञ्जलरूपोन्द्रो देवता । *Kapinjala* is ordinarily the Francoline partridge (*Wilson*).

2. In the region of the *pitrs* (पितृयामनु प्रदिशं) i.e. in the South.

Hymn-43

2. **Brahmaputra**, the same as the Brahmanacchansi (ब्राह्मणाच्छंसी), one of the sixteen priests, who recites the mantra that is not to be sung or chanted.

Sakuni, is *Kapinjala* bird.

3. **Karkarih-yatha**, like the lute (कर्करिखि वदसि—*Sayana*, भृशं कूर्वं —*Daya*.).

NOTES ON BOOK III

Hymn-1

For verse 12, see Nir. VI.17.

In this hymn, Agni stands for the terrestrial fire, obtained by attrition, but by and by, as we proceed onwards, it represents the Fire Divine, the cosmic fire, and ultimately the adorable Lord.

For verse 12, see Nir. VI.17.

1. **Adrim**, a stone, also cloud (Nigh. I.10).

Adrim yunje, I take hold of the stone, or I join the stone, i.e. I toil.

Accha=accha (निपातस्य चेति दीर्घः) ।

2. **Prancam yajnam cakṛma**, made the performance of worship progressively increasing.

Yajnam, company of good people (*Daya*).

Namasa, with prayer; with respect and service.

Kavi and gr̥tsa, both men of wisdom.

3. **Apsu**, in ethereal vapours, in waters, in vital airs (जलेषु प्राणेषु वा—*Daya*); **apasi**, in actions (कर्मणि).

Svasṛnam, of sisters.

4. **Yahvīh**, यहवी from *yahu*, restless, swift or mighty, strong. In Nigh. II.2, one of the *apatya* terms, offspring, child (cf Rv. VIII.60.13, सहस्रो यहुः=सहस्रो पुत्रः, *Sayana*).

Yahvab, यहवः—continuously moving or flowing also=*mahat* (महत्), यहवयः सहस्रो नद्यः (*Sayana*); when masculine, means also *yajamana*, a

sacrificer, Unadi I.134; feminine and dual, heaven and earth; plural, then the flowing waters, as in *sapta yahvīh*, seven great rivers. The seven waters are *urjasvati*, *payasvati*, *tarasvati*, *sarasvati*, *harasvati*, *rodhasvati*, and *bhasvati* (Nigh. I.13). Dayananda translates *sapta-yahvīh*, as the seven prominent or great ladies, (or a lady with seven great characteristics, indicated by the seven terms *urjasvati* etc.).

For *Yahvīh*, see Rv. I.32.12 also.

Seven *Yahvīh* are Nature's seven bounties (same as enumerated).

5. *Kavibhīh*, by men of wisdom and art.

8. *Kavya*, the art of an artist; the creativity of a man of talents; poetry.

9. *Pituh udhah*, udders of the créator; *udhah* means clouds when used figuratively; also night (Nigh. 1.7).

Dharah, currents, flows.

Yahvibhīh, by the mighty or great ones; i.e. by Nature's great bounties.

10. *Sapatni*, the wife whose husband is of similar nature; also the lady who has only one husband (सपत्नी समान एकः सूर्यः पतिर्ययोस्ते—*Sayana*).

Manusye, for the good of mankind.

Ubha, the two, a pair of husband and wife; the pair of heaven and earth; (आवापृथिवी).

11. *Jaminam Svasnam*, the sisters, the enjoying ones; the fingers of a palm.

Apah, waters, or showers of butter enkindling the fire.

12. ***Yahvah***, great; an epithet of agni.

13. ***Apam***, of vital breaths; of waters.

Apam garbham, embryo of waters; the one present in the core of breaths; vapours of the cosmos. (प्राणानां मध्ये व्यापनम्—*Daya*.).

15. **Damyebhih anikaih**, with the invincible valours. *Anika*= army.

17. **Damunah rathirah**, one possessing invincible chariots or war vehicles.

18. **Durone**, in the house.

Vidathani Kavyani all sciences and techniques.

21. **Visvamitrebbih**, by those persons who are friendly and helpful to all.

23. **Puru-damsam**, to the one with a variety of actions and attainments; abounding in wonderful and mighty deeds.

Goh sanim ilam, गोः सनि इलां, the land sustaining cattle; *Sanim*—विभक्तानाम्; *goh*—वाचः (*Daya*.); the discriminating speech.

The same verse (इलामाने) occurs as the burden of several other hymns of Book III 1,5,6,7,15,22 and 23.

Hymn-2

1. **Dvita hotaram**, to the twofold functions; perhaps the lighting of the *Garhapatya* (domestic) and *Ahavaniya* (sacrificial) fires. (*Wilson*); *hotaram*, वातारं (*Daya*.).

2. **Matroh**, of mothers (here parents).

5. **Vṛkta barhisak**, with strewn holy grass, i.e. having practised austerity; by them who have covered the atmosphere with penetrating smoke of the fire sacrifice (*barhih*=interspace or atmosphere).

8. **Purah-hitah**, the first sustainer; the foremost benefactor; placed foremost or in front; charged; commissioned; one holding a charge or responsibility, पुरोहितः पुर एतं दधति, domestic chaplain is so called because they place him in front (*Nir.II.12*).

9. **Tisrah**, the three lights, (of interspace), terrestrial, electrical and solar—*Daya.*; or three forms, material, ethereal and celestial (मनोमय, प्राणमय, अन्नमय); the fuel fire established on the earth; the lightning in the interspace, and the solar in heaven.

10. **Visam**, people; *vispatim*, protector of the people.

13. **R̥tavanam**, the one avowed for the pursuit of truth.

14. **Namasa**, नमसा, with adoration, respect and prayer.

Hymn-3

For verse 4, see Nir. V. 2.

1. अथा=अथ

2. **Dasmah**, accomplishing wonderful deeds; the splitter of solid substances (मूर्तद्रव्याणामुपक्षयिता—*Daya.*).

3. **Vidathasya**, of the physical sciences (पदार्थविज्ञानस्य—*Daya.*). *Vidatha*, knowledge, wisdom; knowledge given to others; instruction, direction, rule command; *vidatham a-vad*, विदयम् आ—√वद् to impart knowledge; also a meeting, assembly (for the observance of festive and religious rites); a council, congregation; also host, army.

Vidatham, विज्ञानकारकमध्ययनाध्यापनं यज्ञं (*Daya.* I.117.25, the noble work of teaching and acquiring knowledge); विज्ञान स्वरूपकं, God, the personified knowledge; (*Daya.* II.12.15); a war or struggle for righteousness (VI.52.17).

4. **Bhandate**, praises; applaud; *bhandana* (applause) is derived from √*bhand*, √भन्द् to praise (Nir. V. 2).

Dhamabbih, with many names.

Purupriyah kavih, the widely loved ward.

5. **Candram**, the giver of joy; shining like gold (आनन्दकर देदीप्यमानं सुवर्णमिव वर्त्तमानम्, *Daya.* also Nigh. I.2).

Candraratham, the joyful chariot; *harivratam*, the chariot provided with steady horses.

6. Jantubhih, with creatures, including men (*jantu*=man, Nigh. II.3).

7. Jarasva=jarati, an act of worship (Nigh. III.14) *urja*=energy, *isah*=food.

8. Namasa jutibhih, with praises and laudations.

11. Dansanabhyah, by the excellent actions; by the pleasant actions (*Daya*).

Dansana, a surprising or wonderful deed, marvellous power or skill (Rv. I.166.13).

Hymn-4

1. **Samit**—that knowledge which really illuminates in all proper aspects; the fuel as of wood (*Daya*). सम्यगिध्यते दीप्यतेऽनया सा विद्या; काष्ठादिर्वा; वेद विद्या); also *Vasanta* or spring season. The words derived from it are *Samidham*, समिधं, समिधा etc; also समिध, to set fire to, set alight, light up, kindle or ignite; समिध्यते, to be kindled, take fire, or break out into flame; *Samidha-kastha*, log of wood, *Samit-pani*, holding fuel or fire-wood in the hands, usually pupils when they approach their preceptors; *Samidadhana*, the placing on of wood or fuel for the oblation to fire; *Samidha*, set alight or on fire, lighted, kindled; *Samiddha-homa*, a libation poured out upon lighted wood; *Sam-eddhṛ*, one who kindles, kindling.

Suca-suca, हंसमाधनेन, by spoon or laddle for pouring oblations (*Daya*), like butter into fire, शुचाशुचा अत्यर्थं प्रसवकेण ज्योतिषा युक्तस्त्व—*Sayana* (from √शुच्, to shine; or from *isuctṛ*, णति श्रावे, to purify); with extreme purity and supreme enlightenment.

Note the pairs used in this verse: *Samit-Samit*, *suca-suca*, *deva-devan*, and *sakha-sakhin*.

2. **Ahan-trih**, thrice in a day.

Tanunapat, see earlier notes on it.

3. **Ilah**, the earth (Nigh. I.1).

मल्ल = मल्ल

Vṛsabham, showerer of benefits, showerer of wisdom (उपदेशवर्षकः—*Daya*. I.165.7); the excellent one (प्रगल्भम्—*Daya*.). The term is used as an epithet for the sun, for the supreme Lord; and for the foremost leader in the social structure

4. **Barhih**, interspace (*antariksa*—*Daya*. also Nigh. I.3).

5. **Sapta-hotrani**, seven parts of the Havana or fire-ritual: *agnyadhana*, *samidadhana*, *ajyahuti*, *jalasincana*, *svistakṛta-ahuti*, *haviṛ-ahuti*, and *puṇahuti*, i.e. (i) kindling the fire, (ii) putting the fuel sticks, (iii) oblations of butter, (iv) sprinkling of water, (v) benedictory oblation, (vi) oblations of *haviḥ*, i.e. food, sweets, fruits, milk products, and medicinal herbs; (vii) the final and concluding oblations.

Sapta-hotrani, may also mean seven *hotṛs* or priests; Yajamana, Brahma, Udgata, Hota, Adharyu, Brahma, and the wife of the Yajamana. The *seven-hotṛs* in our physical body are two eyes, two ears, two nostrils and one mouth.

6. **Upaka**, present in close proximity (Nigh. II.16).

Mitra, wind (*Daya*.); *Varuna*, water or ocean, *Indra*, fire from friction or electricity; *Marut*, vital principles.

7. **Svadhaya**, by water, by food.

Sapta-prksasah, सप्त प्रकासः, the seven related ones; here the seven *hotṛs* or ministering priests or the sense organs—two eyes, two ears, two nostrils and a mouth, or the five sense organs or sight, hearing, smelling, touch and taste, mind and intellect.

8. **Bharati**, **Sarasvati** and **Ila**, see earlier notes (I.3.10)—Divine culture, divine speech, and divine wisdom. According to Dayananda, *Bharati* is speech supported by knowledge and good instruction; *Ila* is *prthivi*, or the mother-land; and *Sarasvati*, is the divine intellect, with extensive knowledge.

Bharati bharatibhih sajosah, may in our social structure, the speech of one be in concordance with the speech of the other.

Manusyebhih devaih ila, may the thinking of general masses in society be in harmony with the thinking of learneds.

Sarasvati sarasvatebhih—may the learning of one be in consonance with the learning of others.

According to Dayananda again, may the concepts of our people be based on wisdom of learned, may the reputation of people be on sound merits, and may our utterances be based on the utterances of all in one unison.

9. **Yukta-grava**, the one incorporating the clouds (*Daya.*, *grava*=cloud, Nigh. I.10); the one who performs *yajna* or sacred acts of dedication.

Deva-kamah, one cherishing to be a learned.

10. **Vanaspate**, O Lord of forests; the protector of rays (किरणानां पालकः—*Daya.*).

वर्ण=ray (Nigh. I.5).

11. **Suputra aditih**, the mother blessed with worthy children.

Svaha, excellent food; well-meant speech; with the oblations offered with deepest regards. (शोभनान्तेन सुशिक्षितया वाचा वा—*Daya.*); also, Hail; dedicatory syllable.

Hymn-5

1. **Prthupajah**, of mighty or extensive strengths.

Vahni, the carrier (वोढा) or conveyor; the fire.

2. **Predvagnih**=pra+it+u+agnih (प्र+इत्+ऊँ इति । अग्निः) *u*—an interjection of calling to (*vitarka*); of compassion; a particle implying promise to protect; a particle used at the beginning of a sentence.

Namasyah, adorable; deserving or paying homage, venerable, humble; other related words are *namasah* (नमसः), favourable, kind (*Unadi* III.117); *namasana* (नमसाना), paying obeisance, worshipping (Av.); *namasya* (नमस्य), to pay homage or worship, be humble or deferential; *namasya* (नमस्या), reverence, adoration (X.104.7) cf. to Arabic *namaz*.

3. Viksu, in the progeny.

4. The verse relates to the qualities of a friend or *Mitra*; he is purifier like *Agni* or fire; *hota* - आवाता - an acceptor; *Varunah*, venerable or exemplary.

Jatavedah, knower of all that is born or that exists; Lord of universe; also from √विद्, to have, to possess, and thence, having whatever is born or created as his property; all-possessor; or from *vid*, to know, and hence knowing all created beings; name of fire also.

Parvatanam, of clouds (Nir.X.9; Nigh.I.10); or rocks.

5. **Sapta-sirsanam**, of the seven-headed one; the one who has seven rays, i.e. the sun. (May also mean Seven-Maruts or seven vital principles, protected by Agni, adorable Lord). The Lord protects all the places on the earth (*ripah*=earth; Rv. X.79.3 also; Nigh.I.1); He protects the regions of the sun, of the interspace with the system of cosmic winds or *maruts*, and protects the sacrifices (*upamadam*, the rejoicing ones—*upa*+*madam*; also *upama*+*dam* (उपमा+दम्) or य उपमां ददाति तम्, one who gives the similes).

6. Nama, नाम, speech or water (Nigh.I.11).

Visvani vayunanividvan, one who having the knowledge of all our actions (वयुनां—action; also प्रज्ञां or प्रज्ञानं, intellect or knowledge).

In the Nighantu, *vayunam* (वयुनं) is one of the *prasasya* (प्रशस्य) synonyms, the praiseworthy ones (III.8); one of the eleven synonyms of *prajna* (प्रज्ञा), or supreme understanding or intellect (III 9); one of the 84 padas or terms (IV.2).

The term *vayunani vidvan* (वयुनानि विद्वान्) is commented in the Nirukta (VIII.20) as प्रज्ञानानि प्रजानन्, i.e. well-versed in all branches of

knowledge. (X.70.10). *Vayunani* is also deserving or noble actions (प्रशस्तानि कर्माणि, Yv.V.56; प्रशस्यानि कमनीयानि वा कर्माणि, I.92.6.—*Daya*). Our Lord is *vayunavit*, since He alone knows all our actions of merits and demerits (Yv. XXXVII.2).

7. *Matara punah punah navyasi kah*, provides again and again new glories to both the parents, earth and heaven.

8. *Pitroh upasthe agnih urusyat*—seated in the midst of the two parents, earth and heaven, may this *agni* protect us.

Urusyat, behaves in multiple forms आत्मन उरु वैहुरिवाचरति (*Daya*). (Also *Panini* VI.3.133, to protect, secure or defend).

10. यदी=यदि

Nakam, where there is no pain (*Panini* VI.3.75); the non-existence of pain, i.e. pleasure or happiness (na+a+kam=not+pain); it also means the sun.

Hymn-6

1. *Karavah*=कारकाः=शिल्पिनः, the accomplisners of arts and crafts (I.11.6; VI.46.1); similar terms are *karun* (I.102.9)—शिल्पकार्यं कर्तारम्, I.31.8; 165.14). *Karuh*, कारुः, is also the poet or bird who sings poems, I.83.6.

The Nirukta comments on IX.112.3—I am a bard (कारु); my father is a physician, my mother a stone grinder; here *karu* is a composer of hymns (Nir. VI.6, कर्ता स्तोमानम्), *karu*, according to Dayananda, is a technician or a technologist, a teacher in handicrafts (Yv. XXIX.32).

Ghrtaci, pertaining to *ghṛta* or water (*ghṛta*=water, Nigh.I.12; Nir. VII.24); abounding in ghee or clarified butter; filled with ghee; sprinkling ghee, shining with ghee. *Ghrtaci* is also a synonym of night (Nigh.I.7; Av. XIX.48.6).

2. *Sapta-jihvah*, seven-tongued one; for the seven tongues of flame, see Mundaka I.2.4—काली, करास्त्री, मनोजवा, लोहिता, धूमवर्णा, स्फुलिगिनी, विष्वक्ची, the colours of the flame; similarly seven rays of the sun,—seven

colours of the visible part of the spectrum—violet, indigo, blue, green, yellow, orange and red.

यदी=यदि, permissible in the Vedic metres.

3. **Manusi visah**, human races, mankind.

Devayantih, with a desire to attain divinity or nobility; the one who longs for the enlightened ones (दिव्या गुणा विदुषो वा कामयन्तीः—*Daya*).

Prayasvatih, abounding in *prayah*, or luxuries or delicacies of various sorts (प्रियो बहुविधं तर्पणम्).

4. **Sapatni**, the lady attached and dedicated to one husband alone.

Urugayasya, praised by many, loved by all, very popular (बहुभिः स्तुतस्य—*Daya*).

Dhenu, धेनू, cows (dual).

5. **Carsaninam neta**, leader of people, leader of masses; of people (मनुष्याणाम्—*Daya*).

6. **Kesina**, the one with tuft of hairs; the one abounding in rays. (बह्वः केशाः किरणाः विद्यन्ते ययोस्तौ—*Daya*).

Yogyabhih, with earth (*Daya*), or joined with cords.

8. **Umah**, ऊमाः, attractive (कामनीयाः—*Daya*).

Asvah, अशवाः, penetrating rays (व्याप्तिशीलाः किरणाः—*Daya*). (Nigh. I.5).

9. **Saratham**, one with a chariot.

Nanaratham, one with an array of chariots.

Patnivatah-Trimsatam-trin, thirty and three (33). That is, the thirty-three devatas with their respective wives. Nature's bounties along with their beauties (beauties are their wives as if). The thirty-three *devas* enumerated are eight *vasus*, eleven *rudras*, twelve *adityas*,

Prajapati (*yajna*) and Indra (electricity) -Satapatha Brahmana, (Eight vasus are pṛthivi (*earth*); *jala* (water), *agni*, (fire), *vayu* (air), and *akasa* (ether); moon, the Sun, and stars or constellations. The eleven *rudras* are the eleven pranas or vital breaths; prana, apana, vyana, udana, samana, naga, kurma, kṛkālā, devadutta, dhananjaya and the soul. The twelve months of a year are twelve *adityas*).

10. **R̥tavari**, the spiritual currents flowing from the eternal truth (*R̥ta*); the source from which flow the currents of numerous waters (*Daya*.).

R̥tajatasya, of those who are born of eternal truth.

Hymn-7

1. **Sitipr̥stha**, क्षितिपृष्ठ, white-backed (i.e. with whiteness background; also black-backed (*Wilson*, also *Daya*., Yv. 29.58); *dhaseh*, pertaining to one that holds; here fire.

Sapta-van̥ih—seven tones; seven flowing rivers (*Wilson*); speeches coming out of seven doors (*Daya*.)—guttarales, palatales, linguales, dentales, labiales, nasal, and laryngeal.

2. **R̥tasya Sadasi**, in the abode of ever-lasting truth (*Daya*.); the abode of the water (the firmament—*Wilson*); *dhenavah*, speech (*Daya*.); propitiators (*Sayana*).

3. **Bhavantih**, mares; the existing ones (वर्त्तमानाः, *Daya*.).

Atasasya dhaseh, for the sake of cherishing of the perpetual going (*Sayana*); (व्याप्तस्य पोषकस्य—*Daya*.).

5. **Sevam**, श्रेयम्, pleasure (Nigh.III.6).

6. **Ghosam**, speech (Nigh.I.11).

Hymn-8

For verse 1, see Nir. VIII.18.

The deity of this hymn is considered to be the *Yupa* (यूप) or the traditional sacrificial post, as single or as many (यूपाः for verses

6-10); but according to Dayananda, the deity is *visvedevah*, for the whole hymn.

1. **Vanaspate**, Lord of beams, the Sun; also the protector of forests (*Daya*. since *vana* ray, Nigh. I.5); also Brahma, the sun etc. (*Daya*. Yv.IV.11); vegetation like *asvattha* is also *vanaspati* (*Daya*. Yv.XIII.29).

Adhvare, at the worship, or at a non-violent act of public good. (such as teaching, administration, etc. *Daya*.).

Daivyena madhuna, with divine melodies, heavenly meath (*Griffith*), sacred butter (*Wilson*); sweet temperament (*Daya*.).

For verse 1, see Nir. VIII.18.

“O Lord of herbs, lovers of the gods anoint you with divine honey in sacrifice. Whether you stand uplifted or whether your abode is in the lap of this mother, here bestow wealth on us.” On this the Nirukta comments: “Lovers of the gods anoint you, O Lord of herbs (*vanaspate*), with divine honey and clarified butter in sacrifice. Whether you stand uplifted, or whether your dwelling place is made in the lap, i.e. bosom, of this mother, you shall give us riches.

“It is Agni,” says Sakapuni.

3. **Yajnavahase**, to one who toils on the soil (toiling on the soil is a public act of selflessness for the production of food).

Hymn-9

For verses 2 and 8, see Nir. IV.14.

1. **Apam napatam**, imperishable life-force; (प्राणानां मध्ये आत्मत्वे नाशरहिते—*Daya*.); also fire, the grandson of water (fire wood is the son of water, since vegetation is born of water; fire is the child of wood, since it is obtained out of wood by attrition, and hence fire is the grand-child of waters).

2. **Apah**, vital regions; also waters.

Vana, वना, cherishable (वनानि वाचनीयानि *Daya.*).

Yat dure san iha abhavah, and hence though at a distance, is always close to us. (in the case of fire, although not yet kindled, yet as soon as attrition of the touchwood takes place, Agni, the fire, appears)

3. *Prapranye yanti paryanya asate*, some move forward, whilst the others sit close by. According to Sayana, an allusion is made to the sixteen priests, of whom the *adhvaryu* and eleven others take an active part in the ritual whilst the *udgatr* and other three are sitting by, engaged in the recital of the prayers and hymns. In fact, the theists, the believers in God, go ahead in their spiritual development, whilst the atheists, unbelievers or infidels lag behind.

5. *Sasṛvamsam iva*, like the one going; like the one approaching (प्राप्नुवन्तमिव—*Daya.*); like the fugitive or non-obedient son treated with harshness by his father.

7. *Pasavah*, cattle or animals, bipeds and quadrupeds.

Apisarvare, in the definite dim darkness of night.

9. *Trini sata tri-sahasrani agnim trisatca devah nava*—This means three thousand three hundred and thirty (plus three, *ca* standing for another three), 3330 (or 3333), and further nine (3339 or 3342).

(*Hiranyagarbha* etc.), For this enumeration, see Bṛhadaranyaka Anandagiri gives the figure 3336; but in the following verses of the Upanisad, only thirty-three have been enumerated—8 vasu+11 rudras+12 adityas+Indra+Prajapati=33. Mahidhara explains part of the increase by multiplying 33 by 10 for the *ganās* of the deities, making not very correctly 333; and repeating this number twice, once for their multiplication by Brahma, Visnu, and Rudra, again by their Saktis, but these explanations are far from satisfactory.

The Vedic verse, in fact, appears to enumerate 3339 or 3342, but nobody has been so far able to give a satisfactory elucidation of such numerals.

Hymn-10

1. **Agni**, adorable Lord, resplendent like fire (*Daya.*).

Adhvara, the non-violent or peaceful *yajna*, here referring to the loving heart.

2. **Agni**, the Lord, who burns out the evils, like nescience etc. (*Daya.*).

Sve dame, in your own way; of your own accord; in our or your own house.

3. **Jataveda**, the omniscient or knower of all things that are born; also the omnipresent, or the one present in everything that is born (*Daya.*).

4. **Sapta-hotr**, seven officiating priests; on the human plane, the five vital breaths, mind and intellect (*Daya.*); in the material universe, they represent the five elementary substances, time and space (*prthivi, apah, tejas, vayu, akasa, kala* and *dig*).

Hymn-11

1. **Vicarsanibh**, all seeing विशेषेण द्रष्टा; illuminator (प्रकाशकः,—*Daya.*);—विश्वत्कर्षणिः (*Sayana*); one of the पश्यति कर्मणिः, the seer (Nigh. III.11); also *vi+kṛs, vi+kṛsa=vilekhane* (*Daya.*).

2. **Dutah**, divine carrier of enlightenment across nescience (मविद्याया पारे विद्याया गमयिता—*Daya.*).

4. **Vahnim**, carrier of virtues, सद् गुणानां बोधारम् (*Daya.*); also fire.

Hymn-12

1-9. **Indragni**, air and electricity (or lightning); one with resplendence and knowledge; the destroyer of evil virtues like lightning and the consumer of evil persons like fire; sun and lightning; the one similar to the sun and lightning; air and fire, army and army chief

with characteristic virtues of air and electricity; (*Daya.*). Also a pair of *vijnana* and *ananda*.

Hymn-13

1. **Barhih**, a very common term in the Vedic terminology, used in numerous connotations. It is a *pada-nama* in Nigh.V.2, the one in which objects attain growth or development, and hence interspace (*Daya.* Yv. 2.22; Nigh.I.3); also the well-acquired knowledge (संवर्धितं तेज वा विज्ञानम्; *Daya.* I.188 4); a comfortable seat, may be of grass (उत्तममामनम्, *Daya.* IV.9.1; a big house or building, *Daya* I.142.5; a bundle of grown grass, (उपवर्धकोदभंसमूहः, *Daya.* Yv. XVIII.21); a good quality oblation (उत्तमं प्रवृद्ध हविः, *Daya.* VII.7.3); a decent place of meeting (*Daya.* Yv. 28.4).

Barhistham, the learned persons participating in *Yajna* or sacred acts (*Daya*); it here also denotes, to the utmost power, superlative extent.

Yajistha, best offerer. (प्रतिशयेन यष्टा—*Daya.*).

5. **Vasyubhih dhitobhih**, through his own excellent designs (*dhitibhih*,—by the sustaining and other characteristics, *Daya.* 1.22.14); also fingers (Nigh.II.5).

6. **Sam saucah**, may you augment felicity (or peace and prosperity).

Hymn-16

1. **Vṛtrahathanam**, वृत्रहथानाम्—वृत्रहतानाम् of the slayers of *Vṛtva*, the evil forces; i.e. those who repel evils.

Hymn-17

For verse 5, see Nir.V.3.

2. **Jatavedah**, omnipresent fire or the one present in every born or created object (यो जातेषु पदार्थेष्वभिवाप्य विद्यते सोऽग्निः—*Daya.* VII.12.2); also used for one who knows all that is born, the omniscient Lord (यो जातान् सर्वान् वेत्ति, जातान् विन्दति वा—*Daya.* I.44.1); also used for learned persons (Yv. XXVII.22).

3. **Trinyayunsi**, three existences, or three forms of manifestations, the wood-fire, the sun-fire (atomic-fuel), and the metabolic fire. In ceremonies the three existences are due respectively to the burning of wood, butter, and other offerings of cereals, medicinal herbs etc.

Tisrah usasah, the three dawns pertaining to summers, rains and winters.

Hymn-18

2. **Vaso**, O giver of comforts; giver of dwellings, वसु इति घनं नाम, Nigh. II.10, *vasu* is knowledge, wealth etc. (I.47.6), वसन्ति सुखेन यत्न, तद् विज्ञानम् i.e. *vasu* is enlightenment, the cause of happiness (*Daya*.).

3. When applied to the ritual fire, *ghṛta* is butter, and *idhma* is wood fuel, and *havya* is the offerings of cereals and herbs. On the spiritual side, *ghṛta* is devotion, *bhakti* or *upasana*, *idhma* or fuel is the *karma* or dedicated actions, and *havya* is the divine knowledge or *jnana*.

4. **Te tanvam bhuri krtvah**, them, who toil to serve you, (repeatedly sprinkle thy substance—*Wilson*).

Hymn-20

1. **Dadhikra**, divine gravitational forces; a horse (यो धारकान् क्रामति, तमश्चम्—*Daya*.; also the fire or electricity or the gravitational force, पृथिव्यादि धारकाणां क्रमिताश्चम्,—i.e. the fire, *Daya*. VII.42.2); horse, (Nigh. IV.11; Yv. IX.14, Rv. IV.40.4).

2. **Trivajina**, three viands, butter (*ajya*); fuel (*idhma*), and Soma and other medicinal herbs (*havya*); (knowing, going and attaining; ज्ञान, गमन and प्राप्ति, *Daya*.).

Tri sadhastha, त्रीषघस्या, three abiding places; three altars (घिष्ण्या), आग्नीध्रीय etc. or एकाह, अहीन and सत्र); or three daily sacrifices (प्रातः, माध्य and तृतीय *savanas*, morning, noon and evening); the three worlds, *prthivi*, *antariksa* and *dyau*, earth, interspace and celestial.

Tisrah jihvah, three tongues, three fires—*garhapatya*, *ahavaniya* and *daksina*.

Tisrah tanvah, three forms or three fires termed as *pavaka*, *pavamana* and *suci* (पवमानपावकशुच्यात्मकानि त्रीणि शरीराणि *Sayana*).

Hymn-21

For verse 4, see Nir. V.11.

1. **Stokanam**, of any small portions; (अल्पानां पदार्थानाम्—*Daya*): the word *stokah* has been interpreted by *Sayana* as बिन्दवः or drops; the hymn according to *Sayana* is proper to animal sacrifice, pasu-yagam (पशुयागम्).

Medasah, of oily, fatty, viscerus, स्निग्धस्य, स्निग्धाः— *Daya*.

Ghr̥tasya, of classified butter. On the *adhyatma paksa* (mystic interpretation), the term means love, affection, or devotion.

Yajnam, devotional worship (not animal sacrifice in the traditional sense.); an act of public good (विद्वत्कारसत्सङ्गशुभगुणदानाख्यम्—*Daya*).

4. **Kavisastah**—praised by wise and learned, कविभिर्विद्वद्भिः प्रशंसितः—*Daya*.

Adriguh, lit. irresistible, means a stanza, so called from being at the head of a cow (गव्यधिकृतत्वात्, i.e. अधि-गुः); or else, it is intended to refer to an injunction, for there is a repetition of words: अधिगो शमीध्वं सुशमि शमीध्वं शमीध्वमधिगविति, Toil, O irresistible one, toil well, toil, O irresistible one (Ait. Br. II.7.11).

The drops flow for thee, O irresistible and mighty one—तुभ्यं श्चोतन्त्यधिगो शमीध्वः, अधृतगमनकर्मवन्; i.e., one whose motion is unrestrained and who is active. Indra is also called *adhrigu* or irresistible—अधिगव ओहमिन्द्राय (I send a gift to the irresistible Indra) Rv I.61.1 (See Nir.V.11).

5. **Medah**, affection, स्नेहः (*Daya*); it is *vapa* (वपः) or fatty matter that lubricates the abdomen like coagulated butter.

Hymn-22

According to the ritualists, the each verse of this hymn is to be recited separately as the Adhvaryu constructs an altar.

The hymn occurs as Yv. XII.47-51.

1. **Sahasrinam vajamatyam na saptim sasavan**—enjoying a thousand-fold food like a quick-going horse, (*Wilson*); to that wind, which moves with speed, and which possesses a force in immense measures; *saptim* is horse of the name *agni* (अग्न्याख्यमश्वम्—*Daya*). Like a horse that enjoys various properties a battle—सहस्रं नानारूपं तं युद्धं यो भजति स सहस्रितमश्वमिव—*Sayana*.

Mahidhara gives entirely a different sense.

2. This refers to several forms of existences of *agni* (i) as the sun in celestial region; (ii) as sacrificial fire on land; (iii) as fire of attrition in wood, and (iv) as submarine fire (in water), and as (v) wind in midspace.

3. **Divo arnam**, as vapour in heaven; or smoke (दिवः—सूर्यं प्रकाशात् । अर्णम्—उदकम्—*Daya*).

Dhisnya, prana or the devas presiding over vital airs—प्राणाधिमानिनो देवाः—*Sayana*, धिषतुं योग्याः—*Daya*.

Rocane, in the effulgence of the Sun (सूर्यं प्रकाशे—*Daya*). According to *Sayana*, *rocana* is said to be the region where the fiery radiance burns.

4. **Purisyasah**—the sustainer, पुरीषेषु पालकेषु पृथिव्यादिषु व्यापकत्वेन भवाः (*Daya*); *Sayana* explains the term पुरीष्य as सिकिता समिश्रः, mixed with sand; good for animals, पशुभ्योहितः (*Mahidhara*). According to Nir. II.22, पुरीषं is a synonym of water.

Pravanebhih, by the implements for digging the earth (मृत्-खनन-साधनभूतैरभ्यादिभिः,—*Sayana*, गमनादिभिः—*Daya*).

5. The verse is repeated at III.5.11; 6.11; 7.11; 15.7; 22.5; 23.5 (as the last verse of several of these hymns).

Hymn-23

2. **Devasravah**, one who listens to the words of advice of wise and learned.

Devavatah, the worthy inspirers (देवो दिव्यो वातः प्रेरको यस्य सः—*Daya*). According to traditionalists, **Devasravasa** and **Devavata** are regarded as the two sons of **Bharata** who churned **Agni** or fire out of sticks.

Bharata, भारता—धारक—पोषको—*Daya*.

3. **Dasa-ksipah**, ten fingers used in attrition process for generating fire.

Matrsu, मातृषु, in rivers (*Daya*., मातर इति नदीनाम—*Nigh.* I.13).

4. **Dṛṣadvati**, **Apaya** and **Sarasvati**, It refers to *agni* that shines on the banks of these three rivers (*Sayana*). *Dṛṣadvati*, any river which abounds in stones (बहवो दृषदो विद्यन्ते यस्याम्—*Daya*.) (not a proper noun, but a river in general).

Apayayam, आपयायाम्, प्राणिव्यापिकायाम्, pervading through vital airs—*Daya*.

Sarasvatyam, विज्ञानवत्यां वाचि, in divine speech of enlightenment—*Daya*.

Pṛthivya ilayaspade, in an excellent spot of earth (*Wilson*); in the footmark of the earth in the form of a cow, according to *Sayana*, i.e. on the northern altar (*uttaravedi*).

Manuse—मननशीले—*Daya*.; relating to man, the rational being. Perhaps also on a bank, a place frequented by men.

Hymn-24

1. See also Yv. IX.37.

3. **Dyumneva jagrve**—always endowed with his vigilance by own lustre or energy (स्वतेजसा सर्वदा जागरणोपेता—*Sayana*, यशस्वना घनेन जागरूक—*Daya*.).

Sunah, son, descendent, also the sun; the destructor of evils or of evil persons (सूनया हिसया, सूनो दुष्टानां हिसकः, पुत्रः—*Daya.*).

Hymn-25

5. **Apam durone samidhyase**, kindled in the dwelling of the waters, i.e. as lightning in the firmament; in the dwellings of vital airs (अपां प्राणानां मध्ये—*Daya.*).

Hymn-26

1. **Kusikasah**, of the family of preceptors or *kusika* (कुशिक) (उपदेशकाः—*Daya.*).

Anusatyam, अनुपत्य अनुसृत्य, observer of truth, to the ritualists, it is not so much of the observance of truth in the abstract, as of keeping faith with the sacrificer, by giving him the desired recompense to which he is justly entitled.

निचाय्या=निचाय्य (संहितायामिति दीर्घः).

2. **Brhaspatim**, the Lord of the extensive universe (बृहतां पृथिव्यादीनां पालकम् - *Daya.*); Lord of sacred rites; the Lord of the great sacrifice (बृहनो यज्ञस्य पतिम्—*Sayana*).

3. **Agnigasmī janmana jataveda**, I am agni or fire by birth; or else I, Agni, am by birth Jataveda. (*Jatavedah*, knower of all that is born; also जातवित्, the enlightened—*Daya.*). *Arka*=*Vajra* or lightning (Nigh. II.20).

Ghṛtam me caksuh, clarified butter is my eye. This is a mystical description of the universality of Fire-Divine in the double capacity of the enjoyer and enjoyed, the food and the feeder, and in the three forms of fire, air and the sun, presiding over earth, mid-heaven and heaven; the eye of Agni is the light of all, which light is fed by oblations of butter. *Ghṛtam*, shining (प्रदीप्तं—*Daya.*).

Amṛtam me asan, ambrosia is my mouth or the reward of pious acts or enjoyment of heaven and the like which is procurable through oblations to fire, as if through his mouth or countenance.

Arkah tri-dhatuh-Arka, is explained by Sayana as जगत्पृष्ठा प्राणाः world-creating vital air, which becoming three-fold is *vayu* in the

firmament, *agni* on the earth and *aditya*, as the source of eternal warmth and life.

Sayana explains the passage in another way also: as the eye lights up the world, so *ghee* thrown upon the fire causes it to burn fiercer and dispense more light: *amṛta* is explained by *prabha*, light, light is in my countenance: *tridhatu*, Sayana refers to the three vital airs, the *prana*, the *apana* and the *vyana*; the identity with the air and the Sun is similarly explained. (See Yv. XVIII.66 for this verse). According to Mahidhara, it is the *yajamana*, who identifies himself with *Agni*, saying, I am by birth *Agni* or *Agni-rupa*, etc.

8. **Tribbiih pavitraih**, by three purified forms *agni*, *vayu* and *aditya*. To Dayananda, the three are body, speech and mind—अतीर वाङ्मनोभिः ।

Having by self contemplation realized his identity with three manifestations, *agni*, *vayu* and *aditya*, he come to know his identity with the universe, as by the text: आत्मनि विज्ञाते सर्वमिदं विज्ञातं भवति, the self being known, all this (universe) is known.

9. The verse speaks of the great attributes of an enlightened person.

Hymn-27

For verse 7, see Nir. VI.7.

Vajah, spiritual knowledge and the things of the sort (विज्ञानादयः पदार्थाः—*Daya*.); powerful food, energy giving food; Sayana translates *vajah* as *masah* (मासाः) or months.

Abhidayah, brilliant, अभितः प्रकाशमानाः, but also half-months, अर्धमासाः ।

Havismanta, literally, having the *havis* or the oblation of butter.

Ghṛtacya—या घृतशृङ्गकमञ्चति प्राप्नोति तया रात्या (*Daya*.); to Sayana, *ghṛtaci* is *gaw* but *Vajasaneya* is quoted to mean *sruk*, a ladle (Tai. Br.).

3. **Dvesansi**, animosities and hatreds; also sins (*Sayana*).

5. *Ghrta-nṛnik*, enrobed with butter; the cleanser of butter and water (आज्योदकयोः शोधकः—*Daya.*).

7. *Vidathani*, means *vedanani* (वेदानि) or knowledge; विद्यानि प्रचोदयन्, —urging forth knowledge (Nir. VI.7).

Mayaya, by wisdom or intelligence (प्रज्ञया)—*Daya.*, by experiences (कर्मविषय ज्ञानं or knowledge of the objects of sacred rites—*Sayana*).

9. *Daksasya pitaram tana*, as the parent of the world, daughter or Prajapati Dakṣa (*Sayana*); that is, the earth, here identified with the altar, *vedirupa*: she sustains, धारयति, understood, him. (दक्षस्य = of the clever pupil, चतुरस्य विद्यापितरः, पितरं = father or father like guardian, पितृवत्पालकः; तना = by extension, विस्तृतया—*Daya.*).

Agni, the protector or father of the world, सर्वस्य जगतः पालकं धारयति ।

10. *Ila*, earth or the altar, प्रशंसितेनोपदेशेन सुसंस्कृतेनाऽन्नादिना वा—*Daya.* one honoured with food etc.

12. *Urjo-napatam*, the grandson of energy; the son of the oblation, as blazing when fed by butter and the like. Oblation preceds *aditya*, and from *aditya*, *agni*—a descent like this (बलाद् विनाशरहितम्—*Daya.*).

Kavikratum, the creation of the wise; a reference to *adhvaryu* or the priests who make fire by their rubbing the sticks to evolve flame.

15. *Vṛsanam vṛsan vṛsanah*, the sender of showers. It refers to the proper belief that the offering that is sacrificed with fire proceeds entirely to the sun, from the sun is generated rain, and from rain the food; and from thence mankind (*Manu* III.76).

Hymn-28

For verse 2, see Nir. VI.16.

The hymn, it is so said, refers to the devotional prayers offered five times a day during the ritualistic period with special offerings of *purodasa*, cakes made of cereal, dressed in butter. The five are:

pratah-savana, tiro-ahnya, madhyandina savana, tṛtiye savana or *sayam savana* and then the fifth, *tiro-ahnya*. These five terms occur in verses 1, 3-6 (प्रातः सवने, तिरःऽग्रह्-न्य, माध्यन्दिने सवने; तृतीय सवने, तिरःऽग्रह्-न्यम्) ।

The word तिरःऽग्रह्-न्य means "as the day disappears; this occurs twice, with the rising sun and with the setting sun; i.e. between the morning and midday, and between the midday and the evening (तिरश्चीनेऽर्द्धिं भवं साधु वा, तिरः स्वहस्तु साधुम्: born in the first part of the day and hence nice or good.—*Daya*).

2. **Pacatah**, पचतः—Commenting on this, Yaska says: पचतिर्नामी सूतः —*pacati* is used as a noun and we have तं मेदस्तः प्रतिपचताग्रभीष्टां (Maitr. S. IV.13.9; cf मेदस्तः प्रतिपचत, Yv. XXI.60; 28.23.46) meaning accept it cooked from fatty portion. The word may be used in the dual number also. It is well known when it is in the singular; for we have: पुरोला, अग्ने पचतः, which means the cooked oblation of rice, O Agni.

Hymn-29

1. **Asti idam adhimanthanam**, this, the apparatus of attrition, is ready. The R̥si of this verse is Visvamitra, who inspired by this verse, constructed the first attrition apparatus for generating fire. *Adhimanthana* is the stick, the string and the like placed upon the two pieces of wood to assist in their attrition. (उपरिस्थं मन्यनम्—*Daya*.).

Prajananam, begetting, denotes a tuft of dry grass used to catch and communicate the flame (प्रकटनम्—*Daya*.).

3. **Idayah putrah**, the son of Ida, i.e. the fire of the altar; or the son of speech, as if,—*Daya*., (इलाः=वाक्; Nigh. I.11).

4. **Idayah-pade nabha pṛthivya adhi**—in the middle of the northern altar. See Yv. XXXIV.14 and 15, and also Ait. Br. 1.5 Dayananda in this verse translates *ida* as earth; and *pṛthivya*, as if the mid-space (मन्तरिक्षस्य, नाभा-मध्ये) ।

8. **Sva u loke**, in thine own sphere; on the centre of the north altar (*Sayana*); on the hide of the black antelope (*Mahidhara*) स्वकीये दर्शने, in one's own appearance—*Daya*.

Yajnam—to Sayana, it means the yajamana, यज्ञस्य कर्त्तरिम्, who is to be stationed in the best place or *uttame loka*; or that which enjoys the fruit of the holy rite; *Sukṛtasya yonau*, the place of enjoyment of good deeds, सुकृतजन्योपभोगस्य स्थाने—*Sayana*.

9. **Kṛnota dhumam**, produce smoke, i.e. produce fire (by metonymy).

10. **Te yonih**, thy place; it alludes to the *arani*, the stick of *vetasa* or *asvattha* or some other tree (*Sayana*); household fire or the *garhapatya agni*—*Mahidhara*.

11. **Tanunapat**—He who does not consume the persons of the worshippers; or the grandson of waters, i.e., fire, see earlier notes I.13.2, यस्य तनूर्वाप्तिर्न पतति—*Daya*.)

Matarisva, one who breathes, *Svasiti*, in the material atmosphere (यो वायो ब्रवसिस्ति सः).

13. **Dasa svasarah**, the ten fingers. When the priests and assistants behold the flame break forth, they clap their hands and make sounds of rejoicing like the parents of a new-born son, *svasarah*=fingers (अङ्गुलि—Nigh. II.5); sister's like fingers (अगिन्य इव वर्त्तमाना अङ्गुल्यः—*Daya*).

14. **Saptahota**, the seven vital airs.

The verse deals with the life-fire, which once initiated continues to exist throughout the lifetime. *Asura*—the life principles.

15. **Brahmanah**, of Brahma, of the creator Lord.

Kusikasah, those who have attained high elevated positions; highly enlightened ones.

Hymn-30

For verses 5, 8, 10, 17 and 19, see Nir. VI.1. (also VII.6); 1, 2, 3 and 7 respectively.

3. **Susiprah**, the one with handsome nose or chin (*Daya*.); (Nir. VI.17); a protection for the head, or helmet (*Sayana*).

Tarutra—the one that takes across pains and troubles (*Daya*.); he by whom the gods surpass or defeat the *asuras* (*Sayana*).

5. **Ime cidindro rodasi** etc.—These two regions, i.e. heaven and earth, having a boundary, are so called from being bounded. *Rodhas* means a bank (कूल); it restrains the stream.

Kula, (bank) is derived from the root √कृ, to break by metathesis. *Apare*, boundless, very extensive. These which thou hast seized are thy great fist, O Lord of Wealth. (Nir. VI.1).

7. **Ghytaci**, the blessed night and the like.

8. **Ahastam indra sam pinak kunarum**—O Indra, crush the handless, thundering (cloud) i.e. O Indra, having made him handless, crush the cloud that thunders all around (Nir. VI.1). Crush the increasing cloud shedding water (*Sayana*) (सहदानुमुदकदानोपेतं शिद्यन्तमाकाशे निवसन्तं कुणारं गजन्तं वृत्रम्; also सहदानु—दो अवच्छन्दते; पिणक्—पिबन्तु संचूर्णने—*Sayana*).

10 **Alat̥ṛṇa**, means easy to pierce, i.e. a cloud, *Vala* (cover) is derived from the root √वृ, to cover. *Vraja* (enclosure) is so called because it moves in the atmosphere, of *go*, i.e. of the atmospheric speech. Being afraid, he yielded before slaughter. He made the paths easy to tread for driving the cattle; he made the paths easy to traverse in order to drive forth the cattle. The flowing speeches well protected the widely-invoked one, i.e., waters on account of their flowing, or speeches on account of being uttered. The rainwater is invoked by a large number of people. The verb *dham* means to go (Nir. VI.2).

12. **Haryasva-prasutah**—pertaining to water-absorbing rays—हरयो हरणशीलाः, अश्वाः किरणा यस्य तेन प्रसूता जनिताः—*Daya*.

Sayana translates *Haryasva* as Indra or he with his tawny horses.

15. **Martyasah**, men (*Daya*.); mortal enemies; killers, murderers (*Sayana*).

17. O Indra, tear up the Raksas with their root, rend them in the middle, shatter them in the front. How far did you entice him? Throw the burning weapon upon the foe of prayer.

O Indra, tear up the Raksas with their root, *Mulam* root, is so called from releasing, $\sqrt{\text{मुच}}$, or from stealing, or from stupefying, $\sqrt{\text{मुह}}$. Rend them in the middle, shatter them in the front. *Agram* (front) is so called because it comes nearest (आ-गतम्). How far, i.e. up to what country (Nir. VI.3).

Brahmadvise—Enemy of the Veda or the atheist (यो ब्रह्म परमात्मानं वेदं वा द्वेष्टि तस्मै—*Daya.*).

19. *Urva iva paprathe Kamo asme*—our desire spreads like the submarine fire (our in the genitive case—Nir. VI.7).

Hymn-31

For verses 1 and 2, see Nir. III.4 and III.6 respectively.

1. The verse refers to a case where a person has no son, but has a daughter. In a case of such expediency, the daughter's son becomes the legal heir of his grandfather's (mother's father's) property.

Sasad-vahnih, the sonless father (*Wilson*), the disciplined and wise father.

The husband admits that he (the father) shall obtain a grandson from the daughter, the wise man, honouring the process of the sacred rite. When a father arranges a husband for his daughter, he bears himself with a tranquil mind.

The husband admits the daughter's right to be appointed as a son with regard to the discharge of the duties of offspring. A daughter is so called because it is difficult to arrange for her welfare, or she fares well at a distance; or the word *duhita* is derived from $\sqrt{\text{दुह}}$, to milk (दुहिता दुहिता । दूरे हिता । दोग्धेवा). He has obtained a grandson, i.e. the son of the daughter is the grandson. The wiseman honouring the process of the procreative sacrifice, i.e., of the diffusion of the seminal fluid, which is produced from each and every limb, which is engendered from the heart, and which is inserted in the mother, holds that both

children (i.e. son and the daughter) have the right to inheritance without any distinction whatsoever. The same view is expressed by the stanza मंगदंगत्सम्भवंति० S.Br. XIV.9.4.8; Br.Up VI.4.8. (Nir.III.4).

2. **Na jamaye riktham araik**—If there is a son, the inheritance does not go normally to the daughter.

Yadimataro janayanta vahnim—Here *vahnih* is male offspring, since he is the *vodha* or the carrier (or inheritor) of father's property.

The legitimate son did not leave wealth for his sister. He made her the place of depositing the seed of her husband. If the mothers have engendered offspring, one is the performer, and the other is the director of good deeds.

Na jamaye, means not for the sister. *Jamih* (sister) is so called because others beget, जा, i.e. offspring, on her, or the word may be derived from √जम् meaning to go; she has mostly to go to the husbands family. The legitimate, i.e. one's own son, left, i.e., gave, wealth. He made her the place of depositing the seed of her husband, i.e. the man who accepts her hand. If the mothers have engendered *vahni*, i.e., a son, and *avahni*, i.e. a daughter, one of them, i.e. the son, and the heir, becomes the procreator of children, and the other i.e., the daughter, is brought up and given away in marriage to another person. (Nir. III.6).

3. **Hari-asvasya**—an attribute for the resplendent Lord, in the sense that from Him (as if from the sun) emanate divine radiations.

6. **Sarama**, sanctified mind or divine wisdom; *Indra*, the individual soul. *Aksaranam* imperishable cows of spiritualism; *supadi*—Sure footed mind.

7. **Vipratamah**, the most virtuous.

17. **Ubhe kṛsne**, the two darks, meaning *ahoratra*, day and night.

21. **Durasca visva avṛnod apa svah**—he shut the gate upon all; having placed the cattle in the cow-pens, he covered or closed the doors (*Sayana*).

Hymn-32

1. **Indra**, throughout the hymn represents the lower self; the hymn refers to the midday worship (*madhyandina savana*); midday fire-ritual, or even midday meals (*Daya.*).

2. **Gava siram manthinam, sukram**—milk or butter milk, to be mixed with Soma, or exhilarating sweet drinks; here they represent love, with purity of heart and mind.

3. **Marut**, represents vital organs in the human complex where Indra functions as the lower self. Rudra is vital breath (the entire breathing complex).

4. **Vṛtra**—is evil, the dark overpowering force.

5. **Manusvad**, like an intelligent being.

Haryasva, lord of tawny steeds, i.e. the lord of sturdy organs.

Apah arna, blending of the waters of firmament with the waters of the earth; in metaphysical sense, it is the blending of spiritual joy with the joy of body.

7. **Rodasi**, world halves (*Griffith*); the earth and heaven.

8. **Prṛthivi**, earth, the physical or corporeal complex; the body; dyau, the heaven, the mental complex; *surya*, the sun, the source of intelligence; *usa*; the dawn, the divine inspiration.

12. **Vajra**, adamant will power; *ahi*, demoniac impulse.

Hymn-33

For verses 1, 5, 6 and 10, see Nir. IX.39, II.25, II.26, and II.27 respectively.

1. **Vipat**, a river flowing with a variety of movements and covering a lot of space (वा विविधं पटति, गच्छति विपाटयति वा सा—*Daya.*). See also Nir. IX.25; and II.24. The Nirukta refers to a legend, with a mention of Visvamitra (friend of all), the domestic priest of Sudas,

(a bountiful giver), son of Pijavana one whose speed is enviable, or whose gait is inimitable. Having gathered his wealth, the priest came to the confluence of Sutudru (the Sutlej) and the Vipata (the Bias). Others followed him. Visvamitra implored the rivers to become fordable; he addressed them in the dual, as well as in the plural number. Then follows a dialogue (Nir. II.24).

Like two bright cows, like two licking mothers, Vipas and Sutudri hasten forth eagerly with their waters from the lap of the mountains contending like two mares let loose.

From the lap of the mountains, i.e. from their mountainous abode. Eagerly, i.e. longingly. Like two mares who are released, or who are out of temper. Contending (ह्रासमाने) the verb ह्रास् is used in the sense of emulation—or who are excited. Like two bright beautiful cows, two mothers licking together, Vipas and Sutudri hasten forth with their waters. (Nir. IX.39).

Dayananda derives the word *Sutudri* thus: शु शीघ्रं तुदति व्यययति सा, one who gives trouble easily, that river. *payasa*, with water (Nigh. I.12).

5. **Ramadhvam me vacase**—Stop your courses for a moment, ye great floods, at my friendly bidding. I, the son of Kusika, and desirous of protection, invoke the river with a sublime hymn.—This verse has been commented upon by Yask in the Nirukta (II.25) thus :

Stop from flowing at my friendly bidding, I who prepare Soma for you, Great Flood, rich in water. The word ऋतम् (*rtam*) is a synonym of water, so called because it pervades everything. For a moment, stop your courses, your journeys or your protections. A moment, a recurring unit of time.

Rtu (ऋतु) is derived from √ऋ, meaning to go.

Muhuh (मुहुः), again, as if the time was indolent (मुहुः) as long as a moment.

Abhi-ksanam (अभीक्षणं) = *abhi* + *ksanam* (अभि + क्षणं)—a moment.

Ksana (क्षण, an instant) is derived from √क्षण्, to injure; it is the injured time.

Kalah (कालः), time, is derived from √कल्, meaning to go.

I call upon the river with a great, mighty, sublime, profound panegyric, full of wisdom for protection, Son of Kusika. Kusika was the name of a king. The word *Kusika* is derived from √कुष्, meaning to cry, or √कृष्, meaning to cause to shine; or he is a good expounder of meaning.

Dayananda derives *kusikasya* as विद्यानिष्कर्षं प्राप्तस्य, of the one well-versed in fundamentals of knowledge.

6. **Indrah asman aradat**—For this verse, see Nir. II.26.

Indra, the wielder of the thunderbolt, dug our channels; he smote down *Vṛtra*, the enclosure of rivers. *Savitṛ*, the god of beautiful hands, led us hither, at his stimulation, we flow expanded.

Indra, the wielder of the thunderbolt, dug our channels, the verb रद् (*rad*) means to dig. He smote down *Vṛtra*, the enclosure of rivers, has been explained. *Savitṛ*, the god of beautiful hands, i.e. of auspicious hands, led us hither.

Panīh (पाणिः, hand) is derived from √पण्, meaning to worship, they worship gods, having folded their hands. At his stimulation, we flow expanded, *urvyah* (expanded) is derived from √ऊर्ण्, to cover. "It is derived from √वृ, to cover," says Aurnavabha. Having thus answered, the rivers consented in the end.

9. **Anasa**=शक्टेन, by a cart; *rathema*, by a chariot.

10. **A te karo sṛnuvama**—This verse has been commented by Yaska, Nir. II.27.

We shall listen to thy words, O bard; thou camest from afar with this chariot, bend myself down for thee, as a nursing mother (for her son), as a maiden to embrace her lover.

Hymn-34

For verse 1, see Nir. IV.1.

1. **Indra**, the lower self; the soul.

Purbhit, the destroyer of strongholds of evil.

Rodasi, earth and heaven; in human body complex, the term represents the realms of body and mind.

Vidad vasuh dayamanah vi satrun, the treasure-knower, slaying his foes. In this it means to slay (Nir. IV.17).

3. **Vanesu**, in words; in confused human brain.

Dhenah, the cows; the wisdom (both stolen, cf., the allegory of *panis* etc.).

6. **Mayabhih**, by intellect, tact or skill (प्रज्ञाभिः—*Daya*.).

8. **Satrasaham**, सत्तासाहं, the subduer of evils, or enemies, the conqueror or victorious.

Sasavamsam, svah, apasca, enjoyer of bliss and the fruits of actions.

9. **Atyan**, अत्यान्, vitality; also horses; *surya*, divine consciousness, the sun of enlightenment; *gam*, speech, cow; *aryam varnam*, the group of virtuous people; *dasyun*, wickeds.

Hymn-35

2. **Sapti**, swift-gliding; *hari*; a pair of horses.

6. **Dadhisva imam jathare indum**—lit. take this into your belly; an idiom for 'acceptance in full.'

7. **Barhiih**, the sacred grass, the seat; in the present context, it means 'our hearts.'

Sutah somah, the homage, emotional affection; *Kṛtah dhanah*, the nourishing food; *haribhyam*, for the two horses, the physical and mental faculties.

8. Here is a reference for the extraction of medicinal elixir from herbs, which needs an expert (नरः), pressing stones (पर्वताः), water (प्रापः), and is sweetened with milk (गोभिः मधुमन्तम्). Here on the meta-physical plane, the worshipful sentiments are sweetened with intellect, austerity (stones), and pure thoughts.

9. **Agneh piba jihvaya**, drink with tongue of fire; relish it with burning enthusiasm.

10. **Sakra**, strong and potent (शक्तिमान्—*Daya*).

Adhvaryoh hastat, from the hands of the presenter or the supervisor of ceremony; *hotuh*, of the *hoir* priest, the giver, the pious devotee.

Hymn-36

For verses 4 and 10, see Nir. VI.23 and VI.7 respectively.

1. **Yadamanah**—beggars (याचमानः—*Daya*.); allies or associates; *utibhih*, protective measures.

4. **Mahan amatrah vṛjane virapsi-amatraḥ** (ममत्रः) means ममात्रः, without measure, great, or one who is invulnerable. Great without measure, mighty in fortified place. (Nir. VI.23).

Amatrah is learned (ज्ञानवान्)—*Daya*.

5. **Daksina asya purvih**, many are his donations; *purvih*=पूर्वाः or full (*Daya*.). *Daksina* is दानानि or donations, or fees or presents to priests and learned people.

10. **Asme pra yandhi maghavan ṛjisin**—Extend this to us, O Lord of wealth and wielder of thunderbolt, i.e. to us in the dative sense (अस्मे=अस्मभ्यम्)—Nir. VI. & 7.

Siprin, handsome; with handsome nose and chin.

Hymn-37

2. **Satakratu**, an epithet of Indra; one who performs one hundred yajnas; whose actions are cent per cent selfless and unattached; by whom many great acts are performed—*Daya*).

8. **Jagrvim**, sleep-dispelling (awakened -जाग्रकम् *Daya*.; जागरण-शीलम् -*Sayana*). According to Sayana, drinking the Soma is preventive of sleep—पीतः सोमो जागृविः स्वप्ननिवारकः ।

Hymn-38

1. दीधया दीधय (सहितायामिति दीर्घः)

1. **Tasta**—A carpenter, one who planes the wood.

Atyah na vaji—As a quick horse.

The institutor of the rite is supposed here to address the officiating priests, urging them to be diligent labourers, like the carpenter or the pack-horse (*Wilson*). For this verse, see Ait.Br. VI.20 also.

3. **Sam matrabbih mamire**—They have set limits; with the elements they made determinate divisions of heaven and earth by so much, that is, to a definite limit or extent (मात्राभिः रोदस्यौ ह्यतया परिच्छिन्ने चक्रुः—*Sayana*; मात्राभिः ममावयवैः ममिरे निमिमोरन् -*Daya*).

6. **Gandharvan**, according to Sayana, they are the guardians of Soma; according to Dayananda, they are well-trained in speech, or they are the sustainers of the earth: गन्धर्वान्—ये गां सुशिक्षितां वाचं पृथिवी वा धरन्ति तान् ।

8. **Savitub**—Savitṛ is Indra according to Sayana; and the sun (*Daya*).

9. **Visve mayinah**, विश्वे सर्वे मायिनः प्रशस्त प्रजाः (*maya* wisdom or intelligence). Sayana renders the phrase as all the gods (all those who exercise illusion—i.e. *Asuras*—(*Wilson*).

Hymn-39

2. **Bhadra vastrani arjuna vasana** In Nigh. III.7, *arjuna* is the rupa-nama रूपाणाम्; speech, auspicious and clothed in white raiment; *tejansi*, splendours, energies. (*Sayana*).

Pitrya dhiih our ancient and paternal hymn (पितृक्रमागता स्तुतिः—*Sayana*); dhiih=प्रज्ञा, intellect or wisdom—*Daya*).

5. **Dasabhih dasagvaih**, ten month's rites; ten sorts of vital airs (दशभिः दशविधैर्वायुभिः, accompanied with ten sorts of movement (दशगन्धैः दशविधागन्धैः येपान्तैः—*Daya*)). See notes on I.62.4.

6. **Haste dadhe daksine**—he held in his right hand; that is, he delivered the rains from their imprisonment in the clouds of the firmament.

Hymn-40

1. **Indra**—*Sayana* gives a number of derivations of this word, based on the Nirukta of Yaska and the Taittiriya Aranyaka: he who sports (रमते) in the Soma juice (इन्द्र); or who shows this (इदम्) universe; or he who divides (दृणाति), or gives (ददाति) or takes (दघाति), or causes to worship (दारयति) or possesses (धारयति) spirituous liquor (इदं), or who runs or passes (द्ववति) the Soma juice (इन्द्रो); or kindles or animates (इन्ध्वे) living beings, or he who beholds the pure spirit or Brahman which is this (इदम्) universe: the grammarians derive it from इदि, to rule with the affix रन् ।

4. **Ksayam**—Abode (निवासस्थानम्—*Daya*).

Hymn-41

For verse 3, see Nir. IV.19.

3. **Brahmavahah**, the means of attaining wealth (धनप्रापिका *Daya*); bearer of prayers (स्तोत्राणि वहति—*Sayana*); who bears or receives praises; or who is attained by praise or prayer.

Vihj sura purodasam—O hero, partake of the oblation; (in this) it means to eat (इति खादति कर्म)—Nir. IV.19.

7. **Tvayayah** (त्वायवः) त्वत्कामयमाना *Daya*; devoted to thee, from त्वम् (thou) with *kyac* pratyaya, converting it to त्वयुः. Similarly, *asmayuh*, (अस्मयुः), अस्मान् कामयमानाः, devoted or inclined to us. These are the popular Vedic forms.

Hymn-43

5. **Kuvit -api** (कवित् अपि), verily, surely. Dayananda interprets it as great (महान्तम्).

6. **Dvita**, twofold; they make all the quarters of the horizon double, so that the sky becomes two-fold : (*Sayana*— it is obscure).

7. **Te syenah, usate**—The Aitareya Brahmana refers to a legend (III.13) the Soma plant grew formerly only in heaven, the R̥sis and gods considered how it might be brought down to earth, and desired the *chandasa*s, छन्दस्, the metres of the Vedas to bring it (the relation सोम चन्द्रः छन्दस्), changing themselves to birds (सुपर्णाः), they undertook the office; the only one, who succeeded, however, was *Gayatri*, in the shape of a hawk (*syena*), and she was wounded by an arrow shot by one of the *Soma-palas* (सोमपालाः) or *Gandharvas*, the guardians of the Soma, thence termed *Soma-bhrajus*, which cut off a nail of her left foot; the ichor from the wound became the *vasa* (वसा) or adeps of the burnt offering, (*Sayana*'s details as summarized by Wilson).

Hymn-44

The entire hymn seems to expound the beauties of the verb *hr* (ॠ हृ), to take with different prefixes and suffixes, forming such words as हृय्यंत, हरिभिः, हरित, हृयन्, हृयंश्च, हरिधायस, हरिवर्षस, हरितो, हरिः, हृत्ति, हरि and हृय्यन्तम् ।

Hari (हरी) and *harayah* (हरयः) are Indra's horses in dual or plural; *haryatah*, taking, captivating or desirable; *harit*, the stone that bruises the Soma plant; also green; *haryasva* means the one who has the horse called *hari*; *haridhayasam*, yellow-rayed; *harivarpasam*, green-coloured, and so on.

According to Dayananda, हृयन्त- कामयमानस्य; हरिभिः—अश्वैरिवसाधने; हरणशीलैरश्वैः; हरितम्—अग्न्यादिभिर्वीहितम्; हृयन् कामयमानः; हृयंश्च हर्या—कामयमाना, अशवा अश्वगामिनोऽग्न्यादयस्तुरङ्गा वा यस्य तत्सम्बुद्धौ; हरिधायस—या हरीन् किरणान् दद्याति ताम्;

हरिवर्षसम् हरय किरणावर्षसो रूपस्य प्रकाशका यस्यास्ताम्; हरिनो - हरणशीलयोर्गुणयोः; हरि
हरणशीलो वायु, हरित -हरितादिवर्णा, हरिम् हरणशीलम् ;

For Pusan discovering the hidden Soma instead of Indra, see I.23.14.

Hymn-45

1. **Mayura-romabhih** peacock-haired (मयूराणां लोमानिव लोमानि येवान्ते - *Daya*.); with hair like feathers of the peacock, (See Yv. XX.53; the verse occurs twice in the Samaveda I.246; V.1068).

Hymn-47

For verse I, see Nir. IV.8.

1. See Yv. VII.38 also; and Nir. IV.8.

Indra, the *ṛṣabha*, accompanied by the Maruts, is for battle. Drink Soma for rapture after food. Pour down the flood of mead into thy belly. From days of yore, thou art the king of Soma-draughts.

Indra, accompanied by the Maruts, i.e. having the Maruts as his companions. *Ṛṣabha*, i.e. one who brings down rain. For battle, for a delightful battle. Drink Soma for rapture, i.e. for a maddening victory, after food, i.e. after meals. Pour down the flood of mead into thy belly, *Madhu* means Soma, is derived from मद्. to exhilarate, and is compared with Soma (on account of the analogy of exhilaration). This other (meaning of) *madhu* (may be wine ?) is derived from the same root also. Thou art the king of Soma-draughts now, as thou went in the former days. (Nir. IV.8).

2. **Apa nudasva mṛdhaḥ**—Drive away the malevolent; drive away all those who are engaged in battle (i.e. enemies); or keep off battles from us, वृधः- सन्नामान्, war. (*Daya*.). See Yv. VII.37.

Hymn-48

4. **Yatha vasam tanyam cakra** he made his form according to his will or obedient to his will रूपस्य मद्यथा वीजनीनि--Maghavan or India is

repeatedly of various forms; he can take what form he wills (III.53.8).
 यथावशम्—वशमनतिक्रम्य वतते तत् । तन्वं—शरीरम् । चक्रे—करोति—*Daya*.

Hymn-49

For verse 2, see Nir. V.9.

1 *Vibhva-tastham*—made by Lord of the world, विष्नुना जगदीश्वरेण निर्मितेन —*Daya*.; जगदधिपतये ब्रह्मणा स्थापितम्—*Sayana*.

2. *Pr̥thujrayah* - प्रथुज्रयाः : agile, one whose speed is great (Nir. V.9).

4. The construction is doubtful (*Wilson*). *Indra* may be designated as *Vayu*; *Vasus* may be *Maruts*. According to *Sayana*, *Vayu*, having the *Niyuts* for his steeds, moves like a chariot on high, so does *Indra*, accompanied by the *Maruts*.

Hymn-50

1. आगत्या=आगत्य (संहितायामिति दीर्घः) ।

1. *An̥sih*, by food; by oblations.

Havih, devotion; gifts; from *hu*, √हु to sacrifice, to worship, to honour; derived from *hu* are *huta*, offered in fire; burnt, sacrificed; sacrifice to, one to whom an oblation is offered; *havana*, a fire-receptacle; the sacrificial ladle (SBr.); a hole or pit made in the ground for the sacrificial fire, which is to receive an oblation; the act of offering an oblation with fire; *havaniya*, to be offered with fire, an oblation; *havih* in comp. for *havis*; *havih-sala*, a room where oblations are prepared; *havih-sesa*, the remnant of a *yajna*; *havir-ahuti*, offering an oblation; *havir-gr̥ha*, a house or chamber in which an oblation is offered—*yajnasala*; *havis kṛt*, preparing the oblation; *havis-patra*, a vessel for the oblations.

Indrah, the resplendent Lord; ऐश्वर्यकर्त्ता; one with supreme sovereignty (*Daya*). *Dayananda* interprets the entire hymn in the context of the Head of a State or king; to whom food and gifts can be offered, which would be adequate to the wants of his body (*havih tanvah kamam rddhyah*). In case of the Supreme Lord who has no needs of his own

nor a corporeal body, the offerings of love and devotion are made, which go to enhance His Glory, an interpretation from the devotee's point of view.

2. **Saparyyu**, the serving ones, the docile (सेवकौ—*Daya.*).

Harayab, horses

3. **Somam**, the devotional expressions of love.

4. **Kusikasih**, the knowers of all disciplines of knowledge (सर्वशास्त्रसिद्धान्त वेत्तारः—*Daya.*).

Svah-yavah, they who assist in procuring happiness; bestowers of happiness or aspirers of happiness (desirous of heaven). (ये सुख यावयन्ति निषयन्ति ते—*Daya.*).

Hymn-51

1. **Carsani-dhrtam**, the stay of men (मनुष्याणां धर्तारम्—*Daya.*).

Maghavanam, possessor of opulence (बहुधनयुक्तम्—*Daya.*).

2. **Satakratum**, one with infinite wisdom (अमित प्रज्ञम्—*Daya.*); one with cent per cent selfless actions; the object of many rites (*Wilson*).

Arnavam, the sender of rain.

Turnim-ap-turam, the prompt dispenser of waters; the inspirer of the vital system (प्राणत्रे रक्त्—*Daya.*).

Svar-vidam, the conferrer of happiness (सुखप्राप्तम्—*Daya.*).

3. **Jarita**, enfeebler (of adversaries); the one who praises (स्तोता—*Daya.*).

Vasoh akare, mine of wealth.

Panasyate, is praised.

Vivasvatah, of the Sun.

Pipriye, is gratified (प्रीणाति—*Daya.*).

4. **Purumayah**, author of numerous wonders (यः पुरुन् बहून् विनोति—*Daya.*); author of many delusions (*Wilson*).

5. **Nissidhah**, prohibitions; generosity; helps and assistances.

7. **Saryate**, शायति -from √'Sr, श्र to injure, to inflict injury; a fighter against evils or evil forces (यः शरीरे हितकान् याति प्राप्नोति तस्यास्मिन् व्यवहारे—*Daya.*) See *Saryatam*, I.112.17; also *Saryata*, a brave person (I.51.12; 112.17), *Sarya* -finger (Nigh. II.5; *Saryate*, Yv. VII.35).

The verse occurs in Yv. VII.35.

According to traditionalists, शायति is besides शायति i.e. at the sacrifice offered by Saryata, शायति, the son of Saryata शायति. (perhaps the same as Saryati, the son of Manu Vaivasvata).

9. The verse very well applies to the sun, (*Indra*=the sun) who destroys clouds (*vrtra*).

Vrtra-khada, devourer of *Vrtra*, or the dispeller of clouds.

In case, *Indra* is taken to be the resplendent Lord, *vrtra* would stand for dark or evil desires.

10. **Radhanampate**, lord of riches.

Girvanah, entitled to praise; the one may be invoked for the fulfilment of wants and desires (यो गीर्यते याच्यते तत्सम्बुद्धौ—*Daya.*).

11. The libation or prayer of loving dedication to reach Lord from all sides (metaphorically possessing cosmic body).

Hymn-52

For this verse, see Yv. XX.29.

1. **Dhanavantam**, the one possessing rice and foodgrains in abundance (cf. *yavamantam*, *kusavantam*); *dhana* (धान) is fried barley or fried rice or any grain fried and reduced to powder.

Karambhinam, groats or coarsely ground oats; also a cake or flour or meal mixed with curds (*Daya*); a kind of gruel (generally traditionally supposed to be offered to Pusan, as having no teeth to masticate hard food; also see Rv. VI.56.1).

Apupavantam, accompanied with wheaten bread; *apupa* (अपूप) is cake prepared from flour or meal; sweetened soft cakes fried in butter.

Ukthinam, with hymns of praise or the Vedic hymns (*ukthanti* वेदस्तोत्राणि—*Daya*).

Pratah jusasya, enjoy at the breakfast

2. **Purodasa**, a mass of ground rice rounded into a kind of cake and offered as an oblation (See Rv. VII.78.1); (सुसंस्कारैर्निष्पादितमन्नविशेषम्—*Daya*).

3. **Vadhuyuriva yosanam**, as one fond of women, a libertine, enjoys a youthful female, (यथाऽऽत्मनो वधूमिच्छुः स्वस्तिरयम्—*Daya*).

4. **Pratah save**, at the morning fire-ritual. (Same as *pratah-savane*).

5. **Madhyandinasya savanasya**, of the midday fire-ritual.

6. **Trtiye savane**, at the third or the evening fire-ritual.

Rbhumantam, accompanied by *rbhus*, or several men of wisdom (*Daya*; ऋभवः=मेधाविनः).

6. **Dhitibhih**, by fingers; or expressions indicated with fingers, (अंगुलीभिर्निदिष्टैर्वचनार्थः—*Daya*).

Vajavantam, with abundant foodgrains (वाजाः शृङ्गान्निविशेषा विद्यन्ते यस्य तम्—*Daya*).

7 **Haryasvaya**, with fast moving horses, or automobiles.

Pusanvate, accompanied with numerous sustainers (or Pusan) (बहवः पूषण. पुष्टिकरा विद्यन्ते यस्य तस्मै—*Daya.*).

Hymn-53

For verses, see the Nirukta as indicated.

3 (IV.16); 6 (VII. 6); 8 (X. 17); 11 (VII. 2); 14 (VI. 32); and 23 (IV.14).

Dayananda interprets the hymn in reference to king and his army.

1. **Indraparvate**, head of the royal army, like lightning laden clouds.

3. **Samsava adhvaryo pratime** etc.—Let us two praise him, O priest! sing in answer to me; let us compose an agreeable hymn to Indra—Some think it to be a panegyric or invocation; others a recitation on pressing the Soma. It is, however, addressed to Indra. (Nir.IV.16).

4. **Jaya**, wife; *astam*=गृहम्, house=house wife (गृहिणी गृहमुच्यते, according to the Smṛiti). We have in the Brahmana :

तस्यां पुनर्णवां भूत्वा दशमे मासि जायते ।
तज्जाया जाया भवति यदस्यां जायते पुनः ॥

(Again, in her being renewed (as a son), he is born in the tenth month; and a wife, therefore, becomes *jaya* (जाया), because he is again born in her). We have a similar quotation in Manu. IX.18).

5. **Bhratah**, O nourisher (पोषक—*Sayana*; O friend, वन्धो—*Daya.*).

6. **Kalyanih jaya suranam grhe te**—A beautiful wife and delightful things are in thy house (Nir. VII.6). Yaska quotes this line as an illustration of gods being praised as associated with anthropo-morphic objects.

7. **Ime bhoja angiraso virupa**—These sacrificers are the *bhojas* etc. Sayana unnecessarily quotes an incident in which the descendents of Sudas, instituted the sacrifice at which Medhatithi and the rest of the race of Angiras were their *yajakas* or officiating priests. According to Dayananda, भोजः—भोजताडः, प्रजापानकः (nourishers of people); अंगिरसः—अग्नि इव बलिष्ठः (strong as vital airs); विरूपा विविधरूपा, विकृतरूपा (of several forms, or of deformities).

8. **Rupam rupam maghava bobhavit**—Maghava assumes every form. Yaska quotes several other passages in its support; विश्वात्पाण्याविशनं, सखा सुखेव, wearing all forms—VII 55.1. शव—सुख, a synonym of happiness. The word *siva* (शिव) is also derived from the same root √ शिप् (*sis*); this takes the suffix व (*va*), which replaces the letter next to the penultimate (i.e. प्) and optionally takes *guna* (गुण)

(शिप् + व = शिव + व् with *guna* शिव). Thus *Siva* becomes the deity of all those forms that he longs for—शिवमिच्छत्यस्य भवति । यद् यद् रूपं कामयते तत् तद् देवता भवति (Nir. X.17).

9. **Devaja**—one born out of learned and wise (यो देवेषु विद्वत्सु जातः—*Daya.*); generator of radiances or energies (तेजसां जनयितृ—*Sayana*). *Deva* may mean Nature's bounties.

Devajuta—inspired by Devas or learned people (देवैः प्रेरितः—*Daya.*); drawn or attracted by those energies (तैस्तेजोभिराकृष्टः—*Sayana*).

Astabhnat sindhum arnavam—arrested the watery stream (स्तम्भानि धरति सिन्धुम्—नदीम्; अर्णवम्—समुद्रम्—*Daya.*). Sayana alludes to the stopping the current at the confluence of the *Vipasa* and the *Satudri* rivers.

11. **Upapraita kusikah cetayadhvam**—Approach, O Kusikas, be careful—This in the Nirukta, is cited as an illustration of *direct* praises, whilst the objects of praise are indirectly addressed. (Nir. VII.2).

12. **Indram atustavam** (इन्द्रमनुष्टवम् = इन्द्रं अनुस्तवम्)—The verb is the third preterite of the causal;—I have caused to be praised; or with a Vedic license, in the present tense—I praise Indra (*Sayana*). परमात्मानं प्रशसेयम् May I praise the Lord—*Daya*.

14. **Kim te kṛnvanti kīkatesu gavah** etc.

What are the cows doing in the country of barbarians (अनार्यदेश-निवासिषु भ्लेच्छेषु—*Daya*)? They neither get the milk to mix with Soma, or kindle fire. Bring to us the wealth of usurer. Subdue the low-born to us, O Lord of Wealth.

Kikata (कीकटा) is the name of the country where the non-Aryans dwell (कीकटानाम् देशोज्ञार्यं निवास.—Nir. VI 32). Non-Aryan tribes are so called because it is said, "What have they done?" (कीकटः किं कृताः) or their assumption is that religious rites are useless (किं क्रियाप्ररिति प्रेक्षा वा). They neither get the milk to mix with the Soma, nor kindle fire. Bring to us the wealth of the usurer; *Maganda* (मगन्दः) means a usurer (मगन्दः कुसीदी); he advances with the thought that it will come back to him (माङ्गदो मामागमिष्यतीति च ददाति); his son, i.e., born in the family of great usurers is called. *Pramaganda* (तदपत्य प्रमगन्दः). Or it means an epicurean who assumes that this is the only world and there is no other (अत्यन्त कुसीदि कुलीनः । प्रमदको वा योज्यमेवास्ति लोको न पर इति प्रेप्सुः). Or it may mean impotent, fond of sexual inter-course; or the one who paralyses himself, i.e. his testicles. He makes his testicles firm as two pins.

Lowborn (नैचा शाखम्-नीचा शाखा शक्तिर्यस्मिंस्तम्—*Daya*.). born in a low family or whose family is low.

Sakha, (शाखा) is derived from √शक्, to be able. O Lord of Wealth, subdue him to us. The verb रघ्यति means to subdue. (Nir. VI. 32).

15. *Jamadagni-datta*—directly evidenced by eye (चक्षुषा प्रत्यक्षेण दत्ता—*Daya*.); given by R̥sis, who maintain a blazing *jamat-jvalat*, fire, agni; (a plural of *jamadagni* is mentioned in the next verse).

Suryasya duhita, daughter of the sun, i.e. the dawn (दुहितेव वर्तमानोषा—*Daya*.); it may be also speech or its personification *vak-devata*.

Sravah, hearing; food (Nigh. II.7).

16. *Pancajanya*—in five days or five vital airs (*Daya*.).

Kṛstisu—Five classes of people in a society—four varnas and barbarians.

Paksya, daughter of the sun. The sun is known as *paksa* (पक्ष) —पक्षनिर्वाहकस्य, the distributors of the parts (of the years), i.e. *suryasya*, of the sun.

Palasti-jamadagnayah- those who have known *Agnis* like *prajapatya* (प्राजापत्य), or persons of experience and learning (प्रजमिता विदिता प्रमनयः पलस्तयो वयोज्ञानं—वृद्धश्च जमदग्नयो वंस्ते—*Daya.*).

Ayuh *anna* or food (Nigh II.7; or age or life (अन्न जीवन वा—*Daya.*).

17. **Gavao** (गावां), from गम्, to go, and hence also the horses, who go; two bulls or bullocks (*Daya.*).

19. **Khadirasya Saram** the stiff portion of Khadira wood (*Mimosa catechu*) of which the bolt of the axle is made, whereas *Sinsapa* wood (*Dalbergiasis*) furnishes the material for the floor. Khadira and Simsapa are the well known timbers.

Vilo vilit vilayasva, O strong one, strongly fixed by us, be strong (might refer to axle of the chariot).

20. **Vanaspati**, timber of which the car is made, or Lord of the forest.

22. The elliptical construction is elucidated thus by Sayana: As the tree is cut down by the axe, so may the enemy be cut down; as one cuts off without difficulty, the flower of *Simbala*, so may he be destroyed; as the cauldron (*ukha*), when struck, and thence leaking (येषन्ती सवन्ती) scatters foam or breath from its mouth, so may that hater, struck by the power of my prayer, vomit foam from his mouth.

23. **Lodham nayanti pasu manyamanah**—Thinking him a beast, they drive the greedy (seer) away. (लोघं नुव्धमृषिम्) (Nir. IV.14). Sayana alludes to a legend of Visvamitra, having been seized and bound by the followers of Vasistha.

Sayakasya, of a lot of weapons—शस्त्रसमूहस्य—*Daya.*; or an arrow; श्रवसानकारिण. of the finisher or destroyer, i.e. of Visvamitra *Sayana*

Lodham nayanti—they lead the sage, deriving *lodha* from *lub-dham*, desirous that his penance might not be frustrated, thinking that the *ṛsi* silent through his desire, to be an animal, i.e. stupid.

Vajina, by a horse; but derives the word from √वाच्, speech, with *ina* affix, and interprets it सर्वज्ञ, all-knowing; the contrary अवजिना, *avajina*, means a fool.

24. **Bharatasya**, of **bharata**, of the protector of army (सेनाया धत्तृरक्षकस्य).

Bharatasya putrah, sons of Bharata; who are regarded as the descendents of Visvamitra, whose enmity, according to Sayana, to the race of Vasistha is alluded here. (Raja Sudas, the disciple of Visvamitra, was the cause of this enmity).—*Sayana*. The Nirukta does not mention the animosity, which is a Pauramic conjecture.

Hymn-54

For verse 7, see Nir. IV.25.

7. **Samanya viyute dura-ante**—Viyute means heaven and earth, so called from their remaining apart from each other. "Alike heaven and earth terminating at a distance". *Duram* (दूरं) has been explained by the Nir. III.19. It is a synonym of *distant*: दूरं कस्मात्। द्रुतं भवति दुरधं वा (It is so called because it is drawn out (√द्रु, √dru) or it is difficult to be reached (दूर√उ)). Other synonyms are अकिं, पराके, पराचैः, आरे, परावच इति दूरस्य—Nigh. III.26.

Antah (अन्तः) is derived from √अत्, to go, (Nir. IV.25).

Adu bruvate mithunani nama—address each other by twin appellations. Heaven and earth are designated together by *urvi* and other duplicate terms.

9. **Mahah pituh janituh**, protectress and progenitrix.

Jami tan nah—जामि=जामित्वं, भगिनीत्वं, sisterhood, the condition of a relative or sister (पितुः पालकस्य; जनितुः—जनकस्य; जामि—जातम्—*Daya*).

Dyau, is usually called father and progenitor. (I.164.33).

10. **Paprathanah**, proclaiming their own acts (स्वानि स्वानि कर्माणि प्रथयन्तः—*Sayana* प्रख्यातः or well known—*Daya*).

16, 17. **Caru nama**, that beautiful appellation; agreeable or acceptable act (सुन्दरं नाम—*Daya*). (cf. सजात्यं चारु नाम of verse 16) by which the Asvins attained deification (अश्विनौ=सूर्यावन्द्रमसौ—*Daya*).

20. **Dhruva ksemasah**, abiding in fixed habitations (निश्चल स्वानाः—*Sayana*; ध्रुवं निश्चितं i.e. definite; क्षेमं रक्षणं, i.e. protection; i.e. of definite protections.—*Daya*).

Hymn-55

For verse 19, see Nir. X.34.

1. **Mahat devanam asuratvam ekam**—This is the burthen of all the twenty-two verses of this hymn; Great and unequalled is the might of Nature's bounties (the *devas*).

Devanam, earth and the like (पृथिव्यादीनाम्—*Daya*); **asuratvam**, the one who pervades through vital airs. (यदसुषु प्राणेषु रमते तत्—*Daya*); it means pertaining to strong and powerful (also who or what throws or impels all beings is *asura*,—अस्यति क्षिपति सर्वान्, *Sayana*, and hence *asuratvam* is प्राबल्यम् or ऐश्वर्यम् (Also अस्यति प्रक्षिपति दूरीकरोति सर्वानि दुःखानि तस्य भावम्—*Daya*).

4. **Samano raja**, the one enlightened (एकः प्रकाशमानः—*Daya*); the universal sovereign (may be referring to Soma or Agni).

12. **Mata**, mother; the night; **duhita**, daughter, the dawn; **dhenu** (धेनु), the one yielding fluids as from cows.

Rtasya, of truth; also of water.

13. **Anyasya vatsam rihati mimaya**, licking the calf etc; **udhah**, dawn (उषा); **ila**, earth (Nigh. I.1).

Rtasya sa payasa apinvata ila—the earth without water is sprinkled by water of the sun during rains.

14. Tryavim, the one who gives protection to three, the causal form, the modified form and the living (कार्यकारणजीवाद्यनि त्रीणि वस्तूनि यो रक्षति तम्—*Daya.*); also year and a half old calf (व्यविवम्—सार्धं सम्बत्सद वयस्को वयसः—*Sayana*); the sun of that period; or it may apply to the sun, as the protector (*avik*) of the three (*tri*) worlds.

16. Dhenavah, milch-kine; also divine speech.

17. Anyasmin vuthe, upon a different herd; a herd of troop of regions.

18. Sodha, of six forms (षट् प्रकाशः—*Daya.*) of sense organs (mind+5 sense organs); or the six seasons of a year; *panca-panca vahan't*, by combining the cold with dewy season, the seasons become five, पञ्च-पञ्च=5 vital airs—*Daya.*)

19. Devastvasta savita visvarupah—The divine stimulator, multi-form Tvastṛ, generated and nourished manifold mankind, all these created beings and the great divinity of the gods are solely his.

On this, Yaska comments: The divine stimulator, omniform Tvastṛ, nourished mankind by the gift of juice. And he generated them in various ways. All these beings, i.e., waters are his. And for him is the one great divinity of the gods, i.e. the state of being endowed with wisdom or with the bread of life. The word *as-u* is a synonym of wisdom: (1) it throws out the senseless; and sense is thrown into it (√अस्, to throw); (2) or the word *asu+ratva* has its first letter (v) elided.

20. Camva==चम्बो like the army (बम्); or the vast receptacles in which gods and men eat (heaven and earth).—*Sayana.*

Hymn-56

2. Ekah acarān, the stationary one, the sun.

Tisrah, the three, earth (*darsi*, visible) and firmament, and heaven (*guha* or invisible, indiscernible), These are the three revolving spheres.

Sad bharan, six burthens are six seasons (five elements and *mahat*, cosmic intelligence--*Daya*); may be the six cardinal points in space.

3. **Tripajasya**, the triple-breasted; *year personified*

		<i>Solar intensity</i>
Tripaja --Summer, rains and winter	physical, mental, and spiritual	Morning, mid-day and evening
Tri-udha --Heaven, firmament and the earth	Causal (<i>karana</i>), subtle (<i>sukṣma</i>) and gross (<i>sthūla</i>)	—
Tri-anikah --the three characteristics (<i>sat</i> , <i>rajas</i> , <i>tamas</i>).	—	—

4. **Adityanam**, the twelve months are the twelve *adityas* of the year.

Asmai aramanta devih etc., Now give it delight (during the four months of rain), and now depart from it (during the other eight months, when the rains are more or less dried up).

8. **Trih uttama duh-nasa rocanani** etc.

The three bright regions are earth, firmament and heaven. The verses 5 and 8 abound with a reference to groups of three. Three regions, three worlds, three devis: *Ila*, *Sarasvati*, and *Bharati*, three elements or riches: cattle, gold and gems, three seasons of the year, *agni*, *vayu* and *surya* and so on.